

WAGENSEIL'S LATIN INTRODUCTORY MATERIAL TO HIS TELA IGNEA SATANAE (THE FIERY DARTS OF SATAN), PUBLISHED IN 1681, TRANSLATED INTO ENGLISH

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The title page through page 104 of Wagenseil's work constitute Wagenseil's extensive introduction to his collection of some early Jewish and Christian documents. These introductory pages in fact mostly review the history of the treatment of the Jews by the Catholic Church and Catholics up to the time of Wagenseil. Almost all of the text is in latin but with quotations in other languages included. Wagenseil usually but not always translates non-latin quotations into latin.

Almost all the original text in latin and other languages of Wagenseil's introductory material is available on this Web site. Anything printed in Wagenseil's introductory material using the latin alphabet has been transcribed as another document available at this same Web site. The presence of material not in the latin alphabet is indicated in the transcription but the text is not transcribed. It is mostly material in the Greek and Hebrew alphabets that is not transcribed. Unless Wagenseil translates this material into latin there will be no indication of the size of the inclusion.

All of Wagenseil's latin text in these introductory pages has been translated into English by the transcriber, and now translator. Material not in latin has not been translated. By copying both the original text and this translation to your computer, and splitting the screen into two independent windows, it is possible to display simultaneously the original and the translation on the computer so that comparisons can be easily made. Wagenseil's page numbers are indicated in both the transcription and the translation, so the correspondence between transcription and translation can be easily established.

Wagenseil was a master of languages. He includes lengthy inserts from languages such as Greek, Hebrew, French, Spanish, Italian, German, possibly Syriac, Aramaic, and Arabic also. Fortunately he usually gives an immediate translation into latin of this material, introduced by some phrase such as "id est" (that is), "haec est" (that is), or the abbreviations "i.e." and "h.e." for these phrases. But he sometimes translates material into latin without this preliminary notation, particularly when it consists of only a few words. Unfortunately he does not always give this translation. Indeed he seems to assume that any educated reader will understand Greek so that if the Greek is only a word or two, or a short phrase, he does not usually translate it into latin.

The presence and language, if the translator can identify it, but not their original text, of inclusions not in the latin alphabet is always indicated in the transcription and in this present translation by for example, ...Greek text..., but no attempt is made here to translate anything that is not in latin. That means that there are some short gaps of a few words in the translation

wherever Wagenseil has included material in the Greek or Hebrew languages that he has not translated into latin. Also in the "Addenda" section of his book Wagenseil has a few long quotations in the German language to be inserted at various places in his introduction which he has not translated into latin. Since they are in the latin alphabet they have been transcribed here, but no attempt has been made to give an English translation.

The transcription of Wagenseil's original text (in latin and other languages) into the computer and the translation of his latin into English have both been proof-read but there are surely errors remaining in both the transcription and the translation. The transcriber and translator asks the readers' forbearance in such cases. Comments about the translation, if not too harsh, will be gratefully received at the above e-mail address. The translator would also appreciate suggested corrections for any major errors in his translation.

The goal of the translator here is not to produce a smooth literary translation into what we might call "good English" of Wagenseil's latin, but rather to produce as far as possible an almost literal word for word translation that preserves as closely as possible the latin structure of all phrases and sentences, and yet is at least tolerably understandable in the English version. The translator's interest is to understand Wagenseil's latin as latin, and not as translated into good English. The result is that the English may appear or sound unusual in places, but I hope that it will be understandable. But be assured that the Romans, and all well educated Europeans and Americans well into the 1800s, could understand such sentences in latin, and many could even write them. It could also be added to these remarks that it would be extremely difficult to convert many of Wagenseil's long complex sentences into coherent English. It is easier to understand most of Wagenseil's sentences as latin, rather than as their literal English equivalents, since latin has means of indicating relationships between words that English no longer possesses, although it did at one time.

There are many difficulties for one with a hobby interest only in latin (such as the translator is) who is not a professional latin scholar in attempting the translation of such material. First, the meanings of many latin words in late, medieval, neo-latin, and liturgical latin are not identical to their meanings in classical latin, to which most standard grammars and dictionaries of latin are directed. Second, there are many words in these later uses of latin that differ in form from their related classical forebears, whose exact meanings or fine nuances of meaning therefore may have to deduced from context or guessed, and worse, there are new words, either entirely new or related to classical latin words, that will not be found in any of the standard dictionaries and whose meanings will not be found. These facts give the translator many opportunities for originality (and error) in his translation. The present translator will have no quarrel with anyone who translates Wagenseil's latin sentences into English sentences that differ significantly from his.

Wagenseil is quite prolix, if he can say something using a dozen words rather than one or two, he never hesitates. He piles up synonymous or nearly synonymous words, and likewise phrases, making the translator's task difficult who is trying so far as possible to preserve Wagenseil's style and phrasing.

Wagenseil not infrequently uses verbs in infinitive form in a finite sense, and verbs or infinitives in active form in a middle or passive sense. These occurrences have been translated as the sense requires without comment. References in Wagenseil's work to specific authors, books,

manuscripts, church conferences, debates, monasteries, cities and geographical locations, etc., have usually been included in the translation just as Wagenseil wrote them; the translator has usually made no effort to translate these references into English or to clarify them.

With the above warnings, the following translation of Wagenseil's introduction to his work is offered. Only the translation of his introductory material has been attempted by the present translator (translations into English of all other parts of Wagenseil's work have been done by others, although these translations are not always easily found). A rare question mark in parentheses (?) following a word indicates that the translator has substantial doubts about whether that word is the correct translation of Wagenweil's latin, and usually indicates that the translator has not been able to find a latin word of Wagenseil's in any of his dictionaries. (Text with a question mark ?) in parentheses indicates that the translator is offering a possible alternate meaning of a word or phrase. Occasionally a word or words for which there is no equivalent in Wagenseil's latin has been inserted into the translation in parentheses without a question mark to make Wagenseil's meaning clearer, since latin frequently omits as unnecessary words which are felt necessary in English. But such parenthetical insertions by the translator are rare. Most material enclosed in parentheses was put into parentheses by Wagenseil. Wagenseil's punctuation, though odd compared to today's usage, has been retained in the translation. Any material in the transcription or translation that is Capitalized or in **boldface** or *italics* is capitalized or in boldface or italics in Wagenseil's book, with the exception that boldface text or numbers in square brackets following a blank line and at the beginning of a new paragraph, such as for example [**p. 7**], indicate that the material following is the translation of the indicated page of Wagenseil's introduction. The translation of each page is so marked. All other material enclosed in square brackets is an explanatory note or insertion of the translator. The extensive introductory material of Wagenseil's book occupies the pages from the title page through page 104 of his work, Tela Ignea Satanae.

THE TRANSLATION:

[Title Page to Wagenseil's TELA IGNEA SATANAE, unnumbered]

THE FIERY DARTS OF SATAN

That is:

The secret and dreadful books of the Jews against
Christ God, and the Christian Religion

These are truly:

The Carmen Memoriale of R. Lipmannus.

The Old Book Nizzachon of an Unknown Author.

The Acts of Debate of R. Jechielis with a Certain Nicolaus.

The Acts of Debate of R. Moses Nachmanes with Brother Paul Christian, and Brother
Raymundus Martinis.

The Book Chissuk Emuna of R. Isaacus.

The Book Toldos Jeschu.

John Christopher Wagenseil thrusts these forward into the light, bringing them together and entrusting them, dug out from the hiding places of Europe and Africa, to the faith of Christian Theologians, that they may more rightly consider those things, which are able to aid the conversion of that wretched Jewish race.

Added are:

Latin Interpretations, and Two Confutations.

Augustine Justianus Bishop at Nebiensis in the Forward Preface of Victoria Porchetus.

I know how unwillingly that most stubborn (Jewish) race admits us into the most secret parts of their literature. I have tried by all means, however great the task, with toil, sleeplessness, expense, with willing helpers finally, to penetrate the secrets of the Hebrews.

In the Christian Year 1681.

[Prefatory Page, unnumbered]

Theodorus Priest at Raethensis, who lived in the time of the Emperor Heraclius, on the day before the sabbath of the Passover

[Note by translator: Wagenseil gives the text of Theodorus in greek, then follows the greek text by a translation into latin; a translation of the latin into English follows:]

I consider it absurd, and indeed judge that I consider rightly, it is in fact absurd, that indeed those who plot to maintain the falsehood of Eutychetis and Dioscorus (Jews), and make war against the truth, so strongly and vigilantly assail the sole church of God, the Catholic and Apostolic, that they take care to prepare, and inflame their boys, when they do not yet have a ready use of language, before they have gone to teachers, and have learned the first rudiments, so that they are able to speak and hear in defense of that dogma which they profess, we truly are so indolent, and

inert, that we do not desire to know that very thing which is their contention against the Church.

[p. 1]

To Jesus Christ my Lord and my God, Prayers and Sighs

You look inwardly into me publishing those abominable and ungodly little books of the Jews, which assail your formidable greatness, thou Best and Great Christ God, which I would not have chanced upon without your providence, whether by impulse or deliberation. The enormity of the great evil which would be a sin for me a Christian to disguise, moved me rather than a complaint instituted about these in a meeting of all pious people. Theologians are aroused as if by a trumpet-call, that they should make it an obligation to defend you, and your name. Like once an undertaking of a Levite man, whose wife the inhabitants of the city Gibha had shamefully misused to the point of her death, with a snatched sword he cut up the corpse of his wife through the bones into twelve parts, and sent them around into all the regions of the Israelites, he was able to arouse

[p. 2]so greatly the minds of the tribesmen and everyone that as if stimulated by a frenzy they bound themselves by oath to revenge, and that they would not rest until not only Gibha the city had been destroyed from the foundation, but all the Benjaminitic people entirely. Assuredly these things are strong also, which I set forth in the public light, and whose wantonness surpasses every measure, to be trembled at, unmentionable, blasphemous writings, only among Christians faithful to you, like joined arrays, collected at your emblems and standards, let them strongly fall upon, cut down, strike, wound, overthrow your enemies, the false accusers, the defiled. Let them do this I hope, who are able, but with holy weapons, with only such a kind is it fitting to serve in this war. We make headway here not indeed with iron and force of arms, because it is to be fought against errors, impiety, irreverence, and disbelief, and the most difficult ...greek text... . And so. ...greek text... is necessary, not ...greek text... . You Lord God of Armies, with daring hasten the fortune of honorable men, and grant your auspices to those about to fight for you, nay, defend your own self, and your glory. Your kingdom is disturbed, your divinity, your burden, your redemption, if not in crisis, they are surely called into doubt. Act therefore, show yourself to be God, show yourself to be the Messiah, show yourself the Redeemer of the human race. But truly, since these things can by no plan be done by you, so that in the middle of the work your boundless compassion may not assail you, because through your wounds I ask you, exercise forbearance, and better that rather than

[p. 3]to use the fury of your anger against the morally lost race of Jews. To be sold to the extent of the last one of these wicked people, and for all of one thousand six hundred years, exiled from your sky and sun, dispersed over the entire world, wandering, struggling, rambling fearfully and with trepidation, torn to pieces by various tortures, they have perished. Finally, spare them punishment, if thus seems good to you, O Great Judge of Olympus, and set a limit to their tribulations. I confess that exceeding by far all my comprehension, they are unwholesome, by whom you are subjected to insult. But, permit me, Lord, that I recall to your mind your saying on the cross ...greek text... . Truly these wretched men do not know what they do, they do not know what they say, they do not know what they write; but, made instruments of the Devil, they are moved by his incitement, they hiss out words instilled by him, or besmear paper. You felt compassion once for one daughter of Abraham, whom Satan had bound up for eighteen

years, and you released her from her bonds. Ah! see how numerous are the descendents of Abraham, let Satan hold four-legged creatures wretchedly shackled with his snares, and that since sixteen centuries. Break these asunder also, the bonds, shatter the chains, Pronounce that divine ...greek text... , that their ears may be opened, and that the fastenings of their tongues may be loosened, and they may speak rightly. Remember, Lord, among these are uncounted myriads of men, who do not know what is between your right and your left, and verily many babes, and may some compassion of these seize you.

[p. 4]Remember the compact you concluded with Abraham, the promise you gave to your servant Jacob, and your beloved Israel. To be sure, Abraham does not know them, and Israel disregards them; you however, Lord, are nevertheless their father, you are the creator and Savior. They are the creation of your hands, yea, they are your kin after the flesh; for them you were born, suffered, were crucified, died, and were buried, you shed your holy blood for them. O Ruler Lord God, merciful and compassionate, tolerant, of much sympathy, and truthful; who keeps mercy toward thousands, who takes away adversity, and crime and sins; and before whom none is blameless: may you be joyful willing compassionate, merciful and gracious, to the people of the Jews: take away their adversities and sins, supply your gifts, in saving the the lost sheep of Israel. They have, I confess, Moses and the Prophets, whom they should have followed; who thus (would) join the waters as companion with themselves, with the same readiness with which, about to come to you free from error, they are led to the sea. And truly, how, I implore, can they follow these leaders, deprived of their light, feeling their way and staggering as in a moonless night? Therefore, you, who are Light, the Way, and truth, light up their blind eyes, disperse the ...greek text... of darkness, in which they are enveloped. Lead them by hand in the paths of righteousness for the sake of your name, and walking in the middle of the shadow of death, comfort them with your rod and your staff.

[p.5]Open their minds so that they follow the mysteries of the sacred writings, and beginning from Moses and all the Prophets, expound to them what pertains to you in all the Scriptures. Consider, Lord, your Disciples themselves to have been simple and tardy in their hearts in believing all which the Prophets spoke, when however it was permitted them to hang on your lips for many years, and to hear you teaching them. What therefore, gathered to you, and forsaken by you, will these simple and slow-minded and plainly abandoned ...greek text.. men move forward. Eja, O Jesus Christ, allow yourself to be persuaded, and turn the Jews to you, that they may be converted; let them become one sheepfold with us, under you the true shepherd of souls. Hence, bend the hearts of Christian Princes and Magistracies, so that they deplore the vicissitudes and misfortunes of these ill-used people, and presenting themselves as just, fair, courteous Lords, which amply suffices that as mediators they can procure their conversion. Further, grant to your Church men who join to earnest piety a trustworthy, true, not boastful knowledge of learning in the Hebrew language and of studies which are applicable to this, let them give labor with good faith, speech, writings, and lastly with life and habits, ...greek text... . For by what other plan will a faithless nation call upon him in whom it does not believe? How to believe in him about whom one does not hear? How will he hear without someone preaching ? How will they preach if not sent? For this reason, send to the Jews,

[p. 6] O God, men preaching peace, preaching good things, add weight to their words, and efficacy in persuading. Bring about, that your Christians cease to rage mutually against each other in internal religious wars, and the allurements having been far removed of profit, of honor,

of envy, and with the enticements of empty little glories having been removed, and disputes having been composed, by putting forth in turn the right hands, to you and Truth alone may they henceforth make offering. Bring about, that they draw swords against your and common enemies, and that they bring back much booty and prizes of valor. May you thus act, O Most Benign Jesus, and we happy and with pleasure will extend praises to you forever, we will have thanks and obligation. Meanwhile, forgive that I, who am dust and ashes, have delayed speaking to you and praying for others. You know, this discourse not to have been conceived frivolously, but to have come forth from the heart.

[NOTE: by translator: A literal interpretation of the phrase "non intra summa labra conceptam fuisse orationem" is "this discourse not to have been conceived within the top of the lips", but the manner of expression is idiomatic, the actual meaning of the phrase is "this discourse not to have been expressed frivolously."]

Therefore, may there be thanks to you, and what remains, O Jesus Jesus Jesus, be gracious to me a wretched sinner, now and in the hour of my death, in that hour of death, and on the last day.

[NOTE by translator: The translator realizes that this last phrase is formulaic and has standard translations, but lacking familiarity with them, he has hazarded his own translation. Apologies!]

This I pledge, as representing the public, and personally,

Devoted to Your Most Holy Divine Will, and to Your Great Majesty

John Christopher Wagenseil

[Note by translator: Next follows Wagenseil's real Introduction to his book "Tela Ignea Satanae" as translated from his latin. This introductory material is extensive, amounting to about 98 pages of Wagenseil's book.]

[p. 7]Grace and Peace from God our Father, and from Christ Jesus our Savior, to PRINCES, MAGISTRATES, DIVINES, AND ALL CHRISTIAN PEOPLE

Assuredly each good man separates with great zeal all unfavorable suspicion from himself, and desires to satisfy not only his own conscience, but also in truth the expectations of others about him. Thus, after things have with a clear conscience been concluded with my God, before you, Guardians of the Christian People, Expounders of their sacred rites, and thus before the entire congregation of the Faithful, the reason must now be diligently spoken, lest by bringing from darkness into light the abominable books of the Jews, I seem to have committed an unseemly act, or to have brought some detriment to the Christian State, thereby incurring your punishments and your hatred. And in fact, not from nothing is doubt able to arise, for is it a proper act to transcribe in print those Books (which are) almost nothing but errors, falsehoods, containing blasphemies,

although examples of good acts, canons of Councils, lastly civil laws, the institutions of the people themselves, seem to urge something contrary. But, with Livy l.39 for witness, often among the Romans this task was given to the Magistrates, that they should seek out and burn prophetic books, if any should creep forth among the rabble. Doubtless, just as Valerius Maximus l.I.c.I proclaimed: *Men of old*

[p. 8] *were unwilling that anything should be preserved in the Roman State by which the minds of men should be enticed away from the honoring of the Gods. As to his statement, he gave verification directly with two examples. Since indeed, in a field of the scribe L. Petillius below the Janiculum hill, farmers tilling the earth rather deeply, two stone chests were discovered, in one of which an inscription proclaimed was the body of Numa the son of Pompilius Pomponis. In the second books had been concealed, seven Latin books about the duty of Priests, the same number of Greek books about the teaching of philosophy: they took care with great diligence to preserve the Latin books: the Greek books, because they were judged in some parts to pertain to the presentation of religious obligations, Petillius, the City Praetor, with the authorization of the Senate, a fire having been made, through the agency of the assistants at sacrifices, burned in the sight of the people. Livy, Pliny, Lactantius, and especially Saint Augustine recount the same story, according to Varro at l.7.de C.D.c.34. Moreover, the esteemed Valerius alleges an act of King Tarquin, who, deluded, ordered M. Tullius the Duumvir, that a book containing the hidden mysteries of civil religious rites, committed to his care, which he had given to Petronius Sabinus for copying, should be sewn into a leather bag and thrown into the sea. In the works of Suetonius, in the life of Caesar Octavius Augustus, we find that Augustus himself, it is reported by insufficiently suitable or no suitable authors, burned more than two thousand books collected from every quarter, whatever prophetic books of the Latin or Greek type; and retained only the Sybilline books: a selection of these was made and buried in two gilded bookcases beneath the foundation of the Palatine Appollo. And furthermore, let us go forward to the customs of the Christian Church, in the sacred writings themselves, Acts 19, 19, it is put forth, Paul preaching at Ephesus, they collected and burned publicly in the sight of all many books, which discussed ...Greek text...; the price of which, when a computation was made, totaled fifty thousand denarii; that is five thousand of our gold (coins), if Budaeus reckoned correctly in lib. 5 de Asse. The Babylonian Abdias, l. 4 of the Apostolic Contests, reports that the heretic Hermogen, when he had returned to his senses, and had sent a messenger to the crazy ones, threw his books to the feet of the Apostle James in order that they should be burned. But the Apostle ordered that he should weight them with zabyris(?) stones and lead, and throw them into the sea, lest by chance the odor of the burning should vex the incautious. Because the faith of this Writer worked truly, there are manifest other things which can be cited. Namely, in the first Ecumenical Council which was held at Nicae, the writings of Arius were condemned to the fire, according to the testimony in Necephoril.8.c.18.; the words of this Writer are worthy that they should be declaimed. You inquire, he says, he furnished the Synod a reason, that it should excommunicate and subject to anathema Arius together with all who adhere to his opinions, and should enact that none of them*

[p. 9] *should dare to enter into Alexandria. The same denunciation against the words also of his heresy and the book Thaleia which he had written against proper religiousness, as though becoming green and flourishing, whose pen and elocution, as I learned from the writing itself, simple and careless, was very similar to the hackneyed old songs of the Poet Sotadis. And beyond this, if anything else of his or of his followers should be found written, let it be consigned*

to the fire. But a capital crime also Constantine made it, if anyone had hidden away anything of theirs, and having found it had not immediately burned it. The decree of the Emperor Constantine, mention of which has been injected in this place, Nicephorus likewise a little later (cap. 25) exhibits entire, where among other things the Emperor puts forth: *If anything composed by Arius is found written, we wish that it be given to the fire, that not only his impious doctrine be annulled, but that indeed no remembrance whatever even of him be left behind. Indeed I wish this command, if anyone conceals any book whatever written by Arius, and it has not been immediately seized to burn in fire, the punishment of death is decreed for him. For seized in such a crime, he will immediately undergo capital punishment.* The Emperors Theodosius and Valentinianus imitated his example, they promulgated an edict against the books of Nestorius, which can be read in l.6§.1.C. de Haeret., prohibiting *lest anyone dare to possess, or read, or write out those impious books against the venerable sect of the Orthodox and the decisions of the consecrated assembly of Bishops held at Ephesus; and judging they must be sought out with diligent zeal, and publicly burned.* A law of Honorius and Theodosius in C. de Epis. audient. numero 10. exists which orders that an astrologer's books of individual error be consumed by burning before the eyes of the Priests. Likewise in the same Codex a little before the named title of Haeretics l.8. the decree of the Emperors Valentinianus and Martianus is also set forth, by which the books of Eutychetis and Appollinaris are condemned. Their words are: *It is permitted to no one to say anything, or to write anything, or to give out or to publish anything, or to put forth the sayings or writings of others on the same matters, which are against the venerable Chalcedonensis Synod. Let no one dare to have books of this character, and to preserve sacrilegious reminders of the writers. But if anyone shall be arrested for these offenses, let them be condemned to banishment for life. Those truly who come because of the desire of learning, arguing about ill-omened heresies, we order to suffer a fine of ten pounds of gold, which are to be brought into our treasury. They are to be curbed by the ultimate punishment, who attempt to teach unlawful things. Truly all papers of this type, and books, which embrace the deadly doctrine of Eutychetis and Appollinaris shall be consumed by fire; that the villainous traces of this perverseness, consumed in flames, should vanish.* In Constantinople Synod V.

[p. 10] when besides Peter, Anthimus, and Zoarus, the heretic Severus also was damned, he who was the presiding officer of the Council, Justinus Caesar, rendered this judgment, an insert of Novella 42, against his books. *Thus it was not permitted to write or to possess the books of Nestorius, (for it seemed good to our predecessor Emperors in their Constitutions to enact provisions similar to those which were spoken and written by Porphyrius against Christians) thus let neither the sayings or writings of Severus remain in the possession of any Christian but they are unholy and foreign to the Catholic Church, let them be consumed in fire by those possessing them, failing which those who have them subject themselves to peril. Therefore let them knowingly be written by no one, neither for the attainment of attractiveness or speed of the writers, for the punishment will be the amputation of the hand for those who will have written his texts.* Afterwards the Sixth Synod, at Constantinople in Trullum against Sergius, Paulus, Pyrrhus, Petrus, Cyrus, and Theodorus, all Constantinople Archbishops, with the renowned Emperor Constantine Pogonatus as president, decreed that the books of those Archbishops should be burned, who irreligiously taught that there was one choice and one celebration in the arrangement of the incarnation of our Lord Jesus Christ. Moreover in Synod II at Nicae, held with Constantine and Irene presiding, which the Greeks name the seventh general, it was ordered by can. 9., that *all puerile, mocking, and raging sayings and writings which are put forth against the sacred images are to be given to the Constantinople Bishop, that they may be stored with*

other heretical books: those however who have been found to conceal these, if they are bishops, or elders, or deacons, are to be deposed; if however they are laity or monks they are to be removed. We now put forth other more recent regulations of similar type, of which many could be reported, together with examples, a great number of these decrees which were specifically against the books of the Jews were put forth, and as to those closer to the point, making mention, Constat indeed, citing Benhardus Luzemburgius in Catal. haeret. lib. 2., the Pontiff Gregorius IX, in the year A.C. 1230, ordered that all books of the Jews and especially all Talmud volumes be given to the flames; and in the year A.C. 1244 Innocentius IV imitated the same act with the cause that two books, by name both the Jerusalem and the Babylon Talmud contain not only insults and many infamous and terrible blasphemies against Jesus Christ our Savior, but also many declarations and precepts against

[p. 11] the right of the people and the law itself of Moses. Afterwards, when the art of printing had been invented, and by its aid the Jews had also endeavored to protect from destruction in manifold editions the Talmudic books, Pope Julius III, in a new edict promulgated in the year A.C. 1553, ordered the books of the Jews in all of Italy to be sought out and burned. Whence is found, R. Gedaljah in Schalsch. Hakkab. p. 117. a. ...Hebrew... i.e., *In the year 5314 when Julius de Monte assumed the Papacy, certain apostates began to denounce some allegories in the Talmud, and besides certain edicts against wicked religions: therefore the Talmud was ordered consigned to the fire, and was burned at Rome on the very first day of the year 314* [Note by translator: a probable error in Wagenseil's text for an intended 5314] *and in the same month in Bononia, but in Romania in the month Chesvan, in Ancona in the month Schevet, and thus in the same year throughout all the rest of Italy.* There exist concerning this same matter in the works of Fl. Cherubinus in the Bullarium and elsewhere, edicts of this character of other Pontiffs also, without doubt of Paulus IV, Pius IV, Gregorius XIII, and Clement IIX. Beyond the rest however, Paulus IV showed himself unfeeling toward the Jews, he not only acted harshly in unison with the council of the inquisition against the books of the Jews, but he acted painfully in full measure with a new pattern against the Jews themselves. R. Gedaljah reports these things in the writings previously referenced, whose words we will include again: ...Hebrew...

[p. 12] ...Hebrew... Id est: *In the year 5315 (which is the Christian year 1555.) when the Neapolitan Paul Caraffa administered the Pontificate at Rome, he himself promulgated a Bull against the Jews who were subjected to his decree, that each Synagogue should pay ten Ducats toward a building in which at Rome those Jews wishing to leave their religion would be fostered, which they would name The Home of Catechumens* [Note by translator: The Home of persons under Christian oral instruction with a view to baptism]. *In the same year on the 14th day of the month Tamus, he issued another Bull against the Jews, which encompassed eighteen sections. These are: That the men, women, and young persons of the Jews (will distinguish themselves from other persons by a certain symbol, and men particularly,) on their heads shall wear a yellow cap, but women shall use a veil of this color, even whenever they make a journey outside the city. That all Jews shall live collected together in one locality, the gates of which place will always be closed at night. Jews shall not be admitted to any position of dignity by Christians. Jews shall not associate with Christians, nor shall they make use of each other in any friendly manner. Nor shall Jews provide medical services to Christians. Jews shall exercise no other trades except the sale of old clothing, any other merchandise, if they have any, they shall sell off within nine days. Within six months they shall divest themselves of homes and estates: and an estimation will be initiated, to evaluate the estates of the Jews, which they possessed under the*

*jurisdiction of the Pontiff, beyond five hundred crowns, of which value they repayed scarcely a fifth part. There should be no more than one Synagogue in the same city. No Jew shall allow himself to be addressed by an expression of Master, or any other sign of distinction, by a Christian. Other laws of usury were added to these. All these things are true, and are included in the Bull itself of Paul IV, also in 7.Decretal., by title, "concerning the Jews," beyond that, "about the books of the Jews," to these those Rules should be added, which are in the New Index of books prohibited and to be purged, given in the reference "Pro Catholicis Hisp. Regnis, of King Philip the Fourth," together with others generally issued, with this wording: *Prohibense del todo los libros del Thalmud, con sus Glosas, Anotaciones, Interpretaciones, y Exposiciones; los Cabalysticos, y los otros impios, y nefandos libros de los Hebreos, segun y como per diversas Constituciones de Sumos Pontifices estan prohibidos; y los libros de Rabinos, o de otros qualesquier Hebreos, o Judeos, o de Moros, que de proposito ensenan la ley Judaica, y sus ceremonias, o la secta Mohametana: o cuya principal argumento es contra nuestra Fe Catholica, o contra las costumbres, y ceremonias universales de la sancta Iglesia Romana: o contra las comunes**

[p. 13] *Exposiciones de los sagrados Doctores, y de los Sanctos en el sentido literal de la Sagrada Escritura. That is. The Talmudic books are completely forbidden with their Glosses, Annotations, Interpretations, and Expositions; likewise the Cabalistic, and other impious and unspeakable books of the Hebrews, according as also by diverse laws of the Greatest Pontiffs they have been prohibited and are to be seized. No less prohibited are the books of Rabbis and whatever other Hebrews, Jews, or Saracens, who by intention teach Judaic law, and their religious ceremonies; or the Muhammedan sect: or those whose chief argument is; that they assail our Catholic Faith, or who oppose the Expositions of the Blessed Doctors, of Divinely Inspired Men, about the literal sense of the sacred literature. It benefits to make reference here to what Franciscus Ximenius the Toledo Archbishop decreed concerning the books of the Saracens, quoted from lib.2. of Alvarus Gomesius about the things done by that Cardinal. Indeed he said when it was the intention to extirpate the Mohamedan perfidy in the kingdom of Granada and other places of Spain, in this also it diligently lay, that the books by which this superstition was spread should be destroyed. Therefore the Alfaquinis (thus the Moors name the Priests of their religious services) having been ordered to reveal all divine services at that time, he ordered that the Korans, that is, the most important books of their superstition, and all the Codices of the Mohumedan impiety, of whatever author and character they were, should be brought forward into a public place, freely without an edict or force. Almost five thousand volumes were collected, distinguished by various rods for rolling [note by translator: an umbilicus is a rod upon which to roll a manuscript], by Punic art and works, adorned with silver and even gold, they seized not only the eyes but the souls also of those beholding them. Many sought for them to be given to them, but to no one was anything conceded: all were consigned to the fires, in a public pyre, burned to the last one, except for some dealing with medical topics, whose race was always most studious not without great profit from that, which because of the worth of the health-giving art, saved from that fire, are now preserved in the Complutum [Note of translator: Complutum, a town in Spain] Library. Finally, were it without law examples, it seems to enforce the principle itself of like for like, that by throwing the books of the Jews dealing with our religion into the fire, we return tit for tat, inasmuch as they believe the same is permitted to them against our books. There is, without doubt, discourse about these things, in Schabbat. fol. 116. a., there is found written: ...Hebrew text...*

[p. 14]...Hebrew text... That is: *It is a crime to snatch from the flames the edges of books* (of our country), *and the (entire) books themselves of heretics*, (if they have caught fire on the Sabbath.) *R. Jose says, (in libris ...Greek text...) names of deities are to be erased on working days, and hidden, and what is left should be burned. But R. Tarphon said, I would be forced to bury my sons, unless if they should fall into my hands, I will have burned those books along with the names of deities which are held therein. for if an assassin eagerly seeks the life of anyone, or a serpent wishes to bite him, flee rather into an idol-temple than into a temple of these. For these know (which is correct,) and nevertheless resist the truth, but gentiles not knowing do that about which things it was written (Ef.57,8.) Behind the door and the door-post, you place your memorial. And truly, it is permitted to weave an argument from the facts furnished. Because if indeed for making peace between man and wife, the Scriptures permit to delete the name of God which was most reverently written down: how much more from those, who wish to sow unadulterated enmity, brawling, and dissension, their heaven, between Israel and the Father (Is it allowed to erase utterly divine names which have been written?). That of David (Psalm. 139,21.22.) applies to this. Do I not hate those who hate thee, O Lord, do I not loathe those who assail thee? I hate them with perfect hatred, they have become my enemies. But, as (these books) are not to be snatched from the fire, thus neither are they to be freed from destruction, neither from the waters, nor from any other thing which is able to bring destruction upon them.*

We run up against these, and other things, which can be objected against us, we confess that in the beginning, without an assessment of their books, which it is allowable to preserve under certain conditions, we consider only those books, which contain nothing of sacred matters, they extend alone there that disturb the tranquillity of the State, and stir up the citizens to sedition and disturbances. For to such, we do not give attention at present; they ought to do that to whose care God has committed the State, to take heed zealously lest those little books, which can bring their harm to the public's safety, are scattered among the public. They must also be punished with the most severe punishments, who,

[p. 15]having dared to commit this crime, are caught, more severely than by extending what Tiberius was accustomed to inflict, which we have learned from the author Suetonius: *In a free State, speech and minds ought to be free*. Further, and the matter is not our concern, if with books and evil poems composed to defame anyone, which anyone has satirized or put together, the laws themselves of the Twelve Tables, about which now as at other times we say nothing, proclaim him to have committed a capital crime. Chiefly pertains to this the distinguished passage, clearly excellent, of Cicero c.4 of de Republica, which Saint Augustine has preserved for us l.2.deC.D.c.9. *Our Twelve Tables although they make very few things a capital offense, among those they thought subject to this, if anyone* is often engaged in this or composes a poem*

*[Wagenseil's Note: L. Vives in Comment. warns, "occentavisset is" more correctly read in the old Codex.]

[Note by translator: if "occentavisset" if the proper word rather than "actitavisset," then in the translation "if anyone is often engaged in this" should be replaced by "if anyone makes a lampoon (or satire)."]

which brings infamy or outrage to another. Very good. We ought to have the way of life set forth by judicial opinions and discoursings of the Magistrates, not by the inclinations of poets, and not to hear infamy, unless by that law, that it is permitted to make answer and to refute by legal process. But I would not wish either to read those books on Magic which teach pure sorcery or to give the books to others for reading, of whatever type they are; that is, whether they pertain to ...Greek text... or to ...Greek text... . The Sorcerers commonly make these images, and call them ...Greek text..., when actually they prepare poisons, by which injury is done to men and cattle. Or, short of poison, by words alone, by the wonderful power of written words, by plants, or other things full of superstitions, having no power in themselves, by the help of evil demons, injury is inflicted on others. Yet still, ...Greek text..., in the bewitching of the eyes, by illusions, and by certain marvels, in little agreement with the order which Nature is otherwise wont to preserve, it consists in effects coming together: As when Witches, which we say with the words of Apuleius in the play of the Master Witch from 1. Metamorph. *are seen to bring down the heavens, to hang up the earth, to solidify fountains, to wash away mountains, to bring low the Gods, to extinguish the stars, to illuminate Hell itself.* Or, when they call unclean spirits to attendance, stir up storms, to transplant crops, put in place again heads taken from men, deliver a meal and banquet in a single moment, affix horns, draw water from a sieve, cause dead corpses to stand; with three darts shot from a bow or balls from a cannon they hit what they aim at, even if unseen, they point out distinctly the present and the future, they make sound over the greatest distances, they hold conversations with those removed at great distances from them; Which works of this Witch Balduinus recounts in l.3 Casuum Consc.c.5.cas.1. from Andrea Labavius against Crollius. Those books which teach these arts,

[p. 16]seeing that there are many men who are eager for the knowledge, just as Cicero says, ...Greek text... , and can be touched by an ardent desire to make a trial, it has been most wise to suppress. Although, just as it appears from the work previously cited of the esteemed Balduinus, there are not lacking those people who place a high value on these very books; the Wise Men of the Jews formerly did that, if it is indeed true, what the Talmudic Pandect in Menachot fol.65.a. states: ...Hebrew text... . That is: *As offered by R. Jochanana, others are not all admitted into the Synedrium, unless they are men most wise, serious in appearance, tall of body, advanced in age, skilled in the Magic art, and who know well the languages in the Septuaginta; so that the Synedrium should not be forced to use the services of an interpreter, but should be able to follow the thoughts of everyone, and return responses.* Where R. Salomo, about to set forth from his practical knowledge this about the arts of Magic, adds in a Gloss: ...Hebrew text... . Thus states the Amsterdam edition of the Talmud. However, in Bet Jacob, the reading of the original words is fuller and more free from faults, in this fashion: ...Hebrew... . Following this expression, we interpret the remark thus: (It was necessary that the Senators hold the Witch) *so that, if charged of that crime, he should swear by sword and fire, by incantations, that they would not harm themselves by themselves employing witchcraft, if it was able to be done in any manner, found guilty they should hang him in public.* But truly, it is necessary to make a careful distinction of time. Since in fact the same things are not always and everywhere honorable and shameful, but all things must be judged according the differences of circumstances. The reason for this: There was certainly a far different condition for the Christian Church in those first Centuries after the birth of Christ, than is seen to exist now, and many things can be done without offense which in the past would have furnished offense to the minds of many. Equally, certain things were then acceptable that would be a crime now to call back into usage. It happened for instance when Paul himself on account of the Jews inhabiting Derben and Lystram, admitted Timotheus, whom he

wished to take as a companion of a journey, to the rite of circumcision. For he hoped by his act, that many of the Jews not yet converted could some be led to Christ, some of whom

[p. 17] seized by their excessively inflexible opinions, would have shunned his custom and speech, if they had known him to be uncircumcised. But that action at this time is allowed to be imitated by no one; on the contrary not at all much later than Thimotheus had been circumcised by himself, Paul himself wrote the most serious message: ...Greek... *Behold, I Paul say to you: if indeed you are circumcised, Christ profits you nothing.* Indisputably, Coryphaeus he of the Apostles, set bounds to the practice and omission of circumcision according to the difference of times and places. The Christian religion, and the catholic faith from the true Divinity of our Savior, has now established, through the grace of God, such great roots in all the world that there is no danger from the Jews that must be feared, on the contrary their writings can be read without danger: but perhaps at another time, when Christianity was plainly not yet mature, this was not at all able to be done without obvious harm. Few things in all of history furnish us examples from many centuries back of those who have changed from Christians into Jews, and this thing is almost unheard of, very like a white crow. For which reason not from the books of the Heretics, which readily give their poison to the incautious reader, and were accustomed to draw many into their way of thinking, must a collection be made toward the writings of the Hebrews. The pernicious doctrine of Arius, was received everywhere at one time with such applause, that for a brief time the world marveled that if had been made Arian: necessity demanded therefore that the orthodox Teachers should by any means whatever remedy so great an evil, and especially in any manner destroy the Arian books, wrested from the hands of readers. Likewise concerning other Heretics, whose misshapen doctrines from a barren untimely birth, a judgment had to made. But if also the books of those Heretics, from whose unsoundness there was no fear, should have been adjudicated to the flames, it would appear to have been done more to satisfy the canonical laws and the practice which had become strong of burning writings containing heresy, than an anxiety about removing these entirely from the public. And thus that public burning looked more to punishment alone and the detestation of dogmas, not to the destruction of books, nor did the Authors of such always have the necessity

a dismal burden to destroy their books

Certainly, to Bishops and to other Prelates of the Church, nevertheless it was granted to preserve and read the books of heretics, as soon

[p. 18]we will give approval more copiously. Nor does any thing different exist in our practices for a similar case. Before all however, not so much looking at that, which was sometimes done, as what was just to be done, and, just as with other things, so it is with regard to books that have been condemned, ignorance and wantonness most often commit the fault. There is valid here also, and indeed especially, the well-known lines of the Poet:

Note by translator: Unfortunately the lines are not well-known to me, so I can not look up a translation of them. Having no poetic talents, it is with great diffidence that I hazard a translation.

---Not even if boisterous Rome should undervalue something, may you approach: you might correct the unsound arm in that pair of scales.

Since making the translation as shown, I guessed the lines would be from either Juvenal or Persius, and indeed I found them as lines 5 to 7 in Satura I of Persius. These lines are translated by G. G. Ramsay in the Loeb Classical Library edition (in 1918) of the Satires of Juvenal and Persius. The punctuation is slightly different there. His translation follows:

---And if thick-headed Roma does disparage anything, don't you go and put right the tongue in that false balance of theirs;---

Joseph Scaliger, as exists in the Excerpts which display his name, page 297, was accustomed to recount to the Putean Brothers, the Common Passages of Philip Melanchthon to have been printed at Venice, with this title: Per Messer Filippo di Terra Nera: that is, according to Master Philip from the Black Land, and that book sent to Rome, through an entire year to have been bought and read with great approbation, so that no further copies were on sale, but others were sought from Venice. At length, when a certain Franciscan had recognized the book, and had said, it to hold the same Passages, which were Lutheran, and they truly had the author Philip Melanchthon, it nearly happened that the printer was punished with a severe reprimand, the copies however were suppressed and burned.

Note by translator: In the Addenda section of his book Wagenseil has additional material to be added at this point. The latin introduction of this material will be translated and the German text will be given just as printed in Wagenseil's book, but without umlauts being marked as such:
[Addendum for p. 18]Something of almost the same character with us in Germany happened to the vernacular version in German of the New Testament which Luther published, does it help that he should recite his own words about this, out of a Letter of Dolmetschen's, **vom Dolmetschen/ Wier haben je gesehen den Sudler zu Dresen/ der mein Neu Testament gemeistert hat/ (Ich wil seinen Nahmen in meinen Buchern nicht mehr nennen. so hat er auch nun seinen Richter/ und ist sonst wol bekant) der bekennet / das mein Deutsch fusse und gut seh/ und sahe wol/ das ers nicht besser machen kont / und wolt es doch zu schanden machen/ fuhr zu und naher fur sich mein Neu Testament/ fast von Wort zu Wort/ wie ichs gemacht habe/ und that meine Vorrede/ Glosse und Nahmen davon/ schrieb seinen Nahmen/ Vorrede und Glosse dazu/ verkauft also mein Neu Testament unter seinen Nahmen. Manne/ lieben Kinder / wie geschah mier da so wehe/ da sein Lands=Furst mit einer greulichen Vorrede verdammt/ und verbot des Luthers Neu Testament zu lesen/ doch daneben gebot/ des Sudlers Neu Testament zu lesen/ welches doch eben dasselbigeist/ das der Luther gemacht hat. Und das nicht jemand hie dencke/ ich luge/ so nim bende Testament fur dich/ des Luthers und des Sudlers/ halt sie gegeneinander / so wirstu sehen/ wer in allen benden der Dolmetscher sen. Denn was er in wenig Orthen geflickt und geandert hat/ (wiewol mir nicht alles gefallet) so kan ichs doch wol leiden und schadet mir sonderlich nichts/ so viel es den Text betrifft/ darum ich auch nie dawieder hab wollen schreiben/ sondern hab der grossen Weisheit müssen lachen/ das man mein Neu Testament so greulich gelastert/ verdammt/ verboten hat/ weil es unter meinen Nahmen isst ausgegangen/ aber doch müssen lesen/ weil es unter eines andern Nahmen ist ausgegangen.**

Johannes Seldenus in I.1.de Jur. Nat et Gent. nest discipul.Ebr.c.2. reports that he learned from the Franciscan Roger Bacon, who flourished about four hundred years ago as the greatest Philosopher and Mathematician, close to the same time at which the College of the Sorbonne was being established at Paris, that the Physics and Metaphysics books of Aristotle had been condemned, and he repeats these his words from a manuscript book: *The Theologians Parisius and the Bishop and all the Sages already about forty years ago condemned and laid under the ban of the Church the books Naturales and Metaphysicae of Aristotle, which are now accepted by everyone. Likewise these things: We know in fact, that in our times Parisius had long spoken against the Natural Philosophy and Metaphysics of Aristotle, (books) revealed by Avicenna and Averroes, and because of great ignorance their books were excommunicated and those people using them, through sufficiently long times. Alas! How differently now thinks the Sorbonne about these writings of Aristotle, and he was perhaps from that society, the renowned Professor of Philosophy and at the same time of Theology, a friend to Petrus Gassendus, whom to have saved the Exercitat.2.adversus Aristot. it is here asserted, him to reckon that great*

[p. 19]*allegiance would be offered God, if He attested under seal with His own blood, and confirmed to be absolutely true, whatever things are contained in the works of Aristotle. And truly, at Rome especially, in condemning books, the Cyriacosans, or the Dominican Monks, to whom the task is in hand, do not always apply that care and conscientiousness and experience also, of the sort with which that task should be managed, the Jesuit Theophilus Raynaudus endeavored officially to prevail over a special book, Concerning the Immunity of the Cyriacosans from censorship, which, the name concealed, was published under the pseudonym Petrus a Valle, in which this memorable remark is contained. The books of the Most Catholic and Religious Writers are very frequently offered for sale in the shops of the disreputable, with candidates for whippings, gallows rogues, and jail birds;*

Note by translator: "flagriones" means "slaves who are subject to flogging"; "furcifer" means "yoke-bearers", being tied to a yoke was a means of punishment or execution; "patibularius" means "someone tied to a patibulum, which is a fork-shaped yoke tied to the neck, or a fork-shaped gibbet," and therefore has essentially the same meaning as "furcifer." There is no simple English equivalent of these latin words.

thus are able to be named without offense the Books of Heretics, and of Atheists, and of those speaking obscenities. There hang with these infamous things (like Christ with the Thieves) books of Catholic and Devout Writers; who in an enemy looks for justice or outrage, fraud or virtue? even stars in this class are plucked down from the sky. For the causes cited, but certainly kept secret, (and which to search out was a crime against religion;) books especially of the Minor Brothers, and of Jesuits were singled out, outlawed, and suppressed. Because of this truly, this Dissertation went forth under a fictitious, as they say, name, the Author for that reason thought it to be proper, to allege by way of excuse his own example, without fear (of the charge) of witchcraft. There is told therefore, §.151., the following narrative: Theophilus Raynaudus by chance fortune incurred the hatred of the Dominicans, because doubtless he was believed to have written the book, who, with permission from Bannis and Calvin published, and presently at Rome all books of his published up to that day, were committed in their entirety to the

hypercritical Dominican Brothers to be examined most carefully. But after searching in the light, nothing was found, on which a charge could be based. There appeared however not long afterwards the book of Theophilus, About Martyrdom Through Ruin,

Note by translator: The latin word "pestis" in the proper context can mean almost any unpleasant thing, such as "plague, pest, ruin, disease, death, fire, curse, social pest, etc.;" the meaning intended here is not clear to the translator.

and against this immediately such ferocious barkings from Nicolaeus Richard, Master of the Sacred Palace, (or as Raynaudus would say, of the Sacred Portents), resounded, that they could be heard from Gaul itself. But nevertheless the Judicial prohibition of the book, before it could be made public, by the powerful intercession of the Most Serene of Princes, Cardinal Duke Richelaus, submitted out of order in obedience to the Pope through the Most Excellent Duke Crequius the Royal Legate, was delayed in publication; and in response to the strong demands of the Royal and Sabaudianus Legate, Vrbanus VIII ordered the book to be carefully reviewed;

[p. 20]and to this task were assigned the Most eminent Cardinal Oregius, the Most Reverent Franciscus from the Potentia, and also the most illustrious Boccabella a Counsellor from the Holy Office. By these most honest and learned Censors the book was reviewed, and was pronounced to be everywhere free from fault; this in his own name and those of his associates, The Most Eminent Oregius confirmed to the Pope, *from that book not even a syllable can be removed*. The Pope was provoked against the previous Censors, because they had called a harmless book into question, and he ordered all to be made peaceful thereafter, and that no further mention be made of a judgment restricting that book. But Frater Baptista Marinus, in whose hands was that first decree, which was not published, kept silent about the second order, while Pope Urbanus, Cardinal Oregius, the Officials from the Potentia, and the Assessor Boccabella were yet alive. Truly against these to his Fathers, he did not cease to blow against the coals, until a flame should burst forth; with the craft of a fox producing the out of date void decree, the annulment of which was not mentioned, nor the reason for the annulment. And so after the passage of sixteen years from the first whirlwind, the storm broke out anew, through the sudden and absolutely unexpected publishing of the first decree, which had previously been officially suspended, so that nothing had been heard about it. It was cried out against among those, whom Frater Marinus had deceived. The command of Urbanus was presented, and evidence about it was brought forward widely, but the response was given that this was spurious, and about this it was by no means resolved. When truly not much later, letters had arrived, attesting the truth, brought thence, from which the undoubted judgment of Urbanus could be known, the response is, they were personal letters, which were not sufficient for complete confidence. The quarrel was taken to the Most Blessed Innocentius X, and new Censors were appointed, but in whose lips there was a sword, so that when the Pope had ordered the book to be reviewed, they were ordered to look for a way out of the situation, ordering him who was contending that it was a matter of his honor, that the matter had been judged (even if through error and surreptitiously) and would stand unchanged. And indeed he said, if the thing had not been done, it would not be done; seeing that truly it was done, and the reputation of the previous Judges was at stake, let the Author of the Book have patience. By reason that it was never

possible to extort, that the Censors should be allowed to reveal their judgment, the Most Reverend Hilario Rancatus alone having been taken away; who intrepidly always declared, that no judgment was able to be extorted against the book Concerning Martyrdom Through Ruin,

[p. 21]since the doctrine contained in it was at least credible, and thus was beyond the hazard of condemnation. The judgment having been established again, the Pope committed the entire matter to the man who was thought to greatly favor the Book and its Author (certainly he was indebted to him). But he, wishing a consideration to deliberations and hopes, the truth having been learned and often acknowledged in private, stayed with the injustice, so that he should not offend him who wished his judgments not to be overthrown, and so with one white pebble, he minimized the accomplishment of the more extreme action brought up by him. This action was brought about in Rome by the cunning of the Brothers. But it was seen otherwise in all of Europe. For more than two hundred eminent Theologians, from Lusitania [Translator's note: Portugal], Spain, Gaul, Belgium, Germany, Poland, Lithuania, Italy; likewise not a few most notable men, and twelve celebrated Universities, confirmed the truth with their pronouncements; in vain the wild ocean waves called forth because of this spewed forth their disorders; and attacked the impaired reputation of the previous Judges. Thus far almost the very words of Raynaudus. But I will cite yet another most significant fact Ferrantes Pallavicini easily the most subtle of Italian Writers of this period attacked the Dominican Fathers in this affair, and the pleasing book *Il Corriero Sualigiato*, or *the Private Messenger with letters*, has no other author, to which the name Ginifacius Spironcinus is prefixed, where on page 302 we read: *Da questo eccesso di merito ch' acquistano li libri de' migliori segue ancora che li Padri Dominicani, li quali hanno convertita in tirannide l' autorita posseduta nella inquisitione, procurano colprohibirgli, divertine la publica notitia. Conpoca, o niuna mutatione gli imprimono poi sotto lor nome, onde con questi tesori malignamente sepolti, arricchiscono di personnagi dotti la loro Religione. Artificio e questo usato da essi, perche, come nel vivere mendicanti si mantengono con cio che accattano, cosi non men poueri d' ingegno, e di dottrina, s' auantaggiono nel credito con cio solo, ch' in tal modo essi rubbano.* That is: *from the excessive valuation of their value, which the books of the better authors acquire, it follows even, that the Dominican Fathers convert the authority which they possess in the Inquisition into a tyranny, by forbidding them, they give the task, that they not come into public notice. Afterwards, with small or no changes, they print these books under their own names, and thence with these treasures wickedly buried, they adorn their Order with learned men. They use this trickery, because acting as if beggars, they sustain life from charity, and so being also clever men not at all poor and learned, they guard their reputation, which they snatch with this plan, by this alone.* But they also Fathers of the Society,

[p. 22]the accusers of others, are not exempt from fault, and in places where it has accrued to them to make judgments about books, they behave themselves equally badly, if we listen to the same Pallavicinus. For there appears in that same small book on page 300. *Li soprintendenti cost a a questo negotio, come ignoranti rimettono la causa a Padri Giesuiti, li quali con sopraveste di Teologo danno a credere, che molto studio partorisca un buon ceruello. Questi poi come per ordinario ambiciosi, e maligni persecutori di chiunque esercita la virtu, condannano con vera invidia, benche con apparenza di zelo, quelle opere, dalle quali veggono poste in disprezzo le farragini de loro scartafacci.* That is: *The Prefects of this task, since they were unlearned, sent back the matter to the Jesuit Fathers, who endeavor to convince with the theologians tunic, obstinate zeal to appear as uncommon understanding. They afterwards, like as*

generally ambitious people, and he who exerts his strength, spiteful persecutors, with true jealousy, although beneath the appearance of zeal, condemn those works, by which they see the hodgepodes of themselves, the polluters of paper, to be placed in contempt. Another great and very bad abuse, which is done concerning the prohibition of books at Rome, the Author of the mystical study, il Vaticano Languente, very recently revealed to us, which, while we gave attention to these things, just now was entrusted for reading by a Friend, written as if by An Illustrious Man, who enjoys many substantial honors in the Venetian Republic, and has had many ambassadorial positions. And indeed, it is necessary that it have been accomplished by that one, whose learned heart is fortified by courage, wisdom, triplex candor, from whom nothing in the world of the secrets of the Roman court is concealed. In addition, in part 2.p.432 and following pages, there are read, which we now excerpt from the Dialog (in which form the entire book has been written) of Marforius, Pasquinus, and Gibberus Rialtinus: MARF. Per molti ragioni gli Inquisitori sarebbero necessari alla Chiesa, se pero molti di essi non abusassero dell' officio, col rendersi troppo temerari, et insolenti; ma per quello riguarda i Libri, non ho dubbio di credere, che questa sii stata inventione del Diavolo. Vaglia il vero, che cosasi troua in molti Libri prohibiti? Una publicatione de' vitii, difetti, errori e scandali degli Ecclesiastici, quali se si vedessero scoperti, e publicati in questa maniera ne' Libri, la coscienza gli stimolerebbe ad astenersi di peccare cosi come fanno in faccia della Chiesa, e molti correggendosi delle colpe, si darebbono a vivere santamente. Ma gli Inquisitori stimolati dal Diavolo prohibiscono la lettura di questi Libri, accio gli Ecclesiastici viuessero piu spensieratamente nel mezzo delle lor colpe, senza goder il beneficio della correttione. GOB. Questa ragione, a ben considerarla, e pesarla, non puo esser meglio fondata; e veramente

[p. 23]*in Venetia che non si camina con tanta precipitatione, nelle materie d' Inquisitione, e sopra tutto in quello che concerne la prohibitione de' Libri; e in Francia doue i riti Gallicani non hanno mai voluto permettere alcun' ingresso in quel felicissimo Regno al Tribunale tirannico dell' Inquisitione, gli Ecclesiastici vivono con maggior decoro, e riputatione, e si astengono di quei scandali, che sono tanto communi in Roma, perche sanno benissimo, ch' alle loro attioni vegliano i Popoli Catolici, e gli Heretici, doue che in Roma prohibendosi la lettura de' Libri, credono gli Ecclesiastici che loro sia tutto permesso, e che nissuno nel mondo si mescola a penetrar per criticare le loro attioni, onde con questa credenza attendono a vivere sempre di peggio in peggio. PAS. Uno che non e auertito, ne corretio del duo errore, bisogna necessariamente peccare alla sfacciata come si fa in Roma, in tutto il Ciero, e la causa principale di tutto cio deriva da quel rigore, che s' vsa nella prohibitione di quei Libri, che rappresentano innanzi gli occhi di ciascuno i propri difetti: che finalmente una tal publicatione, non potrebbe portare che rossore al volto, e rimorso alla coscienza, ma gli Inquisitori, che sono instrumento del Diauolo, con abito Angelico, non vogliono che la Chiesa goda di questo beneficio, che tirarebbe al sicuro tante anime a Dio, quante essi ne conducono al Diauolo. MAR. Almeno duorebbono trouar' altri mezzi da publicarne la prohibitione, perche con quei fogli, che contengono i titoli de' Libri che si proibiscono, affissi nelle porte delle Chiese, non si fa altro, a dire il vero, ch' a mouer la curiosita di tutti all lettura, con disprezzo di quante scomuniche sono nel Mondo, e poi viua chi puo.*

[transcriber's note: "GOB" in the above material becomes "GIB" identifying Gibberus Rialtinus as the speaker, when Wagenseil gives the following latin translation of this material.]

That is: MARF. For many reasons the Inquisitors of the Church may be necessary, only let it be that many do not abuse their office, since they make themselves too precipitate and violent; certainly, as far as books are concerned, I believe without hesitation, their (prohibition of books) to have been a contrivance of the Devil. Should not the truth be acknowledged, even if it is found in many prohibited books? A certain publication of moral faults, of failures, of errors, and of offenses, which Church Officials commit, who if they see themselves found out and disclosed by this method in Books, their conscience should stimulate them to abstaining from that sinning which they do as it were even in the face of the Church, and many correcting their faults would surrender themselves to a sanctified life. But the Inquisitors, goaded by the Devil, forbid the reading of those books, so that the Church Officials live more rashly in the midst of their shortcomings, and do not rejoice from the benefit of improvement.

GIB. This reason has been so correctly considered and thought out, and is so established, that it could not be done better; and indeed at Venice, where it is not gone in such hurry into the matters of the Inquisition, especially as far as it concerns the prohibition of Books, in Gaul also where the Gallican Religious Usage has never permitted entry into that most happy Kingdom to the tyrannical Tribunal of the Inquisition, the Church Officials live more decorously and more honorably, and they guard themselves from those offenses, which

[p. 24]are so very common at Rome; for they know well, to give attention to the actions of those, and to the Catholic peoples, and to Heretics; while at Rome, because the reading of Books is forbidden, Church Officials believe all things are permitted to them, and because no one in the World concerns themselves to scrutinize and examine their actions, hence with that conviction they act together that they go forth daily more depraved from evils.

PAS. He who is not admonished or corrected on account of misbehavior, it is inevitable that he should sin openly and most shamelessly, as is done at Rome by the entire Clergy, and the leading cause of all this arises from the rigor which is exhibited in the prohibition of those Books which would exhibit to the eyes of everyone individual transgressions, for, a publication of this sort would in fact be unable not to bring a blush to the face, and a sting to the conscience. Truly the Inquisitors, agents of the Devil, with an angelic appearance, are unwilling that the Church rejoice from that benefit, because it is more certain than mere certainty that it would entice as many souls to God, as they drag down to the Devil.

MAR. At the least, they ought to discover other means of notification of the prohibition, for by posters containing the titles of prohibited books affixed to the doors of Churches, if the truth must be said, nothing will be accomplished other than that the curiosity of all will be aroused to the reading of the prohibited books), with the scorn of all who have been excommunicated however many there are in the world, and let him live thereafter who is able. Those things are entirely pertinent to this, which are related in the same book p. 490 about the strict prohibition of the translation itself of the Bible into the vernacular Italian language, which Pope Sixtus V. issued, with the most suitable notation, and is thus brought forward, with other things which precede and follow. PAS. I nostri Ecclesiastici, parlo del generale, son come i Papagalli, quali parlano vna lingua che non intendono, e dicono quello che gli fanno dire, ma non sanno quello che dicono. Così buona parte de' Preti, e Frati leggono il Breuiario, & il Missale, & quel che importa che sanno quasi tutto per cuore, o sia alla memoria, senza intendere il senso di cinque parole. GIB. Hor se non sanno quello che dicono i Religiosi, come potranno saperlo tanti poueri Fedeli, che vivono nella nostra Cattolica Religione, appunto come Papagalli nella gabbia di

ferro arruotato? MAR. In due maniere si puo rimediare a questo male, o coll' obligare tutti a rendersi possessori della lingua Latina, dell' istesso modo come possedono la lingua materna, o pure traducendo il Missale, & il Breviario nell' idioma volgare, per poter esser bene inteso da tutti, essendo vna cosa quasi empia d' obligare vn semplice fedele a parlar come Papagallo, senza saper di che materia parla. PAS. Sisto V. che conosceva il male, e che non hebbe mai altro scopo, che di dissipare gli abusi, che s'erano introdotti in Roma, e nella Chiesa, penso di portarui il nicessario rimedio, hauendo tradotto, e poi fato stampare la sagra biblia in lingua volgare, che sarebbe stata vn opera santissima per li Fedeli, se il suo pensiero fosse stato abbracciato da tutti, & i Pontefici successori in luogo di dannarla come opera hereticale,

[p. 25]*l' hauessero publicata in tutti i Regni Cristiani, & augmentato il numero con reiplicate istanze, coll' obligar ogni Fedele a tenerne copia in Casa. MAR. La buona intentione di questo gran Pontefice fu cosi malamente interpretata, che molti si diedero a spacciarlo per Heretico; anzi vn Cardinale hauendo veduto detta Biblia in volgare, esclamo ad alta voce, O la Chiesa di Dio perira, o questo Papa morra; e perche di la a qualche tempo occorse la sua morte, non senza sospetto di veleno, i malevoli si diedero subito a publicar, che questo era stato vn miracolo del Cielo, quasi che fosse vn delitto il mostrare a semplici la via del Cielo---GOB. Gli Ecclesiastici che sono la maggior parte ignoranti, non vogliono Popoli piu dotti di loro, perche temono che questi intendendo bene la sagra Scrittura, non fossero per muoverli dubbii, e questionii, a quali non saprebbono che rispondere, mentre il loro scopo e d' accumular danari, d' auanzarsi a dignita, e di rendersi superiori a Prencipi stessi, non gia d' insegnare gli Ignoranti. That is: PAS. Our Ecclesiastics, I speak generally, are similar to parrots, speaking a language that they do not understand, and saying, what they are ordered to say, but not understanding what they are saying. Thus a good part of Priests and Friars read the Breviary and Missal, and the material of special importance of their books, they have infixed in the breasts or rather in their memory, without that the meaning of five words is understood.*

GIB. And if the Church's Officers do not know what they are saying, how can so many poor Faithful know it, who live in our Catholic religion, plainly like parrots in a cage of iron hoops? MAR. A remedy to this evil can be provided by a twofold plan: namely, by ordering all that they learn equally well the Latin language, and hold fast the vernacular; or by translating the Missal and Breviary into the vernacular language, so that it is able to be understood correctly by all, since it is almost wicked, to restrain the unsophisticated Faithful, that he speaks in the manner of parrots, and does not understand the material which he speaks.

PAS. Sixtus V. recognized the problem, nor did he ever have any goal set forth, other than that he should eliminate the abuse, which had been introduced into Rome, and into the Church, he thought to set forth the necessary remedy: indeed he had translated, and afterwards submitted the sacred Bible to the prelates in the vernacular language, which would have been a work most blessed and most beneficial to the Faithful, if all had embraced his plan, and if Succeeding Pontiffs instead of condemning that translation as a heretical work had rather published it in all Christian Kingdoms, and by increasing the number, by repeated exhortations had bound each Faithful, that he should hold to his example in his own home.

MAR. The very good intention of this great Pontiff was so badly explained, that many regarded him as if a heretic. Thus indeed a certain one of the Cardinals, when he had seen the aforesaid Bible in the vernacular, exclaimed in a loud voice: Either The Church of God will perish, or that Pope will die.

[p. 26]*And so, inasmuch as not at all much later his death followed, not without suspicion of*

poison, the ill-disposed immediately disseminated the rumor, that it was a miracle sent down from heaven: certainly, as if it were a transgression, to show the path of heaven to the simple. GIB. The Ecclesiastics, who for the most part are ignorant people, are unwilling that plebeian people more learned than themselves should come forth, for they fear lest, if these understand well the sacred Writings, they would stir up doubts and questions, to which they are unable to respond, since their goal is to accumulate wealth, to gain honors, and to make themselves superior to the Princes themselves, and truly not to teach the ignorant. Those things, concerning the outlawing of books, which especially takes place at Rome, we have introduced thus, by setting forth the words of condemned Authors, possessions of his Church, to which according to his ability each may add or subtract belief. It is fitting that an opportunity offers itself here to make known also ...greek words... of the Jews which they have dared to begin, an intolerable outrage to which attention must be given. For indeed, that temerity has now seized these men, in a manner previously unheard of, that by imitating the practices of Christians, they arrogate to themselves the public judgment of the books of their sect, and moreover for the authorization of printing they bestow a license. Whence in the Spanish edition of Conciliator by Menassis Ben Israel, immediately after the Preface to the Reader, you may see: *Aprovaciones de la obra; Approval of the Work*: there follow variant judgments of the Rabbis in the Hebrew, Latin, and Spanish languages. Leading whom among the crowd Abraham Cohen de Herrera, made his words those adopted ...Greek word... of the Roman Church, and directed to the purpose, writing thusly. *Las Conciliaciones de las aparentes contradicciones que ay en el Divino Pentateuco, o cinco libros de Moseh, summo legislador y Propheta, compuestas por el Senor Haham R. Menaseh ben Israel, he leydo con atencion, y no hallo en ellas, cosa que disuene a nuestra Sancta Ley, a los Sapientes que nos la ensenan y declaran, ni a las pias y buenas costumbres; antes hallo muchas muy utiles, curiosas, doctas, y altas, sacadas ansi delos sabios de la Guemara, y Diuina Theologia Hebrayca, come de los famosos Interpretes que nos expusieran la sagrada Escripura, con varias sentencias de los mas illustres Philosophos del mundo, conformes a las verdad que profesamos.* That is: *I have read with care the Reconciliations of the apparent contradictions, which appear in the Divine Pentateuch, or five books of Moses, the great Law-Giver and Prophet, collected together by Lord Chacham R. Menasse ben Israel, and I do not find in them anything which is contradictory to our Sacred Law, to the Wise Men who gave and revealed it to us, or to pious and good conduct. Rather I find many things that are very useful, thoughtful, learned, and exalted, things excerpted not only from the Wise Men of the Gemara [translator's note: Gemara, a commentary on the Mishnah forming the second part of the Talmud], and the Sacred Hebrew Theology, but also from*

[p. 27] *the Distinguished Interpreters who revealed to us the sacred Scriptures, with diverse sayings of excellent Philosophers of the same race, which are similar to the truth which we acknowledge.* And truly, the Censors not only approved the book which is entitled *Los Dinim* or *Concerning the Laws*, but they granted *licenza para se poder imprimir e vender*: a license, that it may be printed and sold. Most recently however a book of R. Chajim Bachnerus, ...Hebrew text... , that is, entitled *The New Light*, and before this published seven times, ...Hebrew text... or *The Consensus*, of twenty seven of the whole body of Rabbis, full of idle speeches, in a long series, shows one by one, and beyond this, truly excessively audaciously, displays a license, of the Wise Men of Poland, Austria, Bohemia, Moravia, Germany, and in the name of (people) sprung from Spain ...Hebrew text... *Who have decreed unitedly concerning the books of this outstanding Author, to what from their mind they wish to be done, and who pronounce a curse, lest any other man should print his writings, whether in their entirety, or in part, within the space*

of six years, without the license and permission of this aforesaid author. But what is this, if it is not an unbridled license, and a violation of the rights of His Supreme Majesty? for the function is held to be the prerogative of him alone, to grant a license to print and sell books, or to refuse it; since a large part of the tranquillity of the State depends upon this. Furthermore it is the right of the Prince alone, to grant awards to citizens meriting well of the public, or instead to lift guilt from the public, or to set limits beyond jurisdiction, lest they corrupt others by example, or by perverse suggestions: thus it is necessary that there not be books of other type, because by them are instilled in the minds of men either the highest degree of piety and virtue, or on the contrary, the seeds of moral faults and improper beliefs, they have great influence either way. Therefore, any Prince who wishes keep his State safe, ought to take precautions with all diligence, that a supply of books suitable for reading be obtained, that ill conceived books be removed from the hands of men. Although however generally and almost everywhere lesser magistrates, or learned men, have the duty of examining books, they do all this not of their own authority, but by the mandate of the highest ruler, and usually a judgment is promulgated under his name. The return for this work is, to observe here

[p.28]page 11 of Johann Casalas Candore Lilius, what method the Roman Tribunal adhered to in the censorship of books. *A triple assemblage*, he says, *in whatever week, and on different days, perform this task. In the first; the Censors designated for this, with pontifical authorization, assemble with the Secretary of the Index, who is Cyriacus*, (that is, a Monk of the Order of Dominicans); *who, the books about to undergo judgement having been read by them individually and examined by them together, they characterize them and by a plurality of votes they announce a marking by such and such a stamp. In the following or second Assembly, the Cardinals designated by the Pontiff come together, who having heard the considerations and judgment of the Censors, approve or disapprove their decisions; they decide what stamp should be imposed on the book. Finally in the third and last, which is the most distinguished of all, the Pope attends, the Cardinals are seated, and the other Censors stand around; those things taken up again which were discussed in the previous assemblies, the Pope pronounces decisively what was decided about the book brought before them. The decree is formulated; its execution is entrusted to the Secretary of the Sacred Index, who takes care that the name and mark are affixed to the forbidden list, a laborious task.* Truly indeed, both at Rome, and with peoples elsewhere, those to whom their review is entrusted, bring an especial marking to the granting or prohibition of any book. For neither the Pope or the Cardinals or those who outside the boundaries of Italy, have control of things in other regions, in so great a mass of business, are enough themselves for the reading and examination of books. It is however as we say necessary that the supreme Sovereign Power grant authority for that task, and this must never be granted to Jews, so that in in the midst of a Christian State they could defile the holy duties of the royal authority (for such are all the duties of the royal authority), and exercising ...Greek word (autonomy?)... with the greatest best authority make decisions about any books. And truly can any power similar to this be found, such as the Jews arrogate to themselves? to forbid as everybody knows, that any book in almost any region of Europe be printed within a certain period of time. And yet, such an edict, no Prince, no King, truly not even the most august Caesar is able to publish.

But this is little noticed by the masses, it is acceptable to declare generally prohibitions about books. Now it is necessary, that we remove these doubts from the public, that we throw aside as it were the doubts which we ourselves raised for ourselves about the books, a supply of which we make for the learned Theologians. Therefore, what pertains to the Romans, and to those

examples of L. Petillius, of King Tarquin, and of Augustus Caesar, it accords with everything,

[p. 29]that the entire Religion of the Romans was put together not so much to give reverence to the Deities but to preserve the civil posture of the State. Hence the Maids escaped from heaven were contrived, hence the perpetual fire watched over in the temple of Vesta, hence the deification of Romulus and the rest of the Emperors, hence the other innumerable inventions of this sort, which either commended zeal for war to the Roman people, or convinced them of the immortality and divinity of the Empire. That King Numa feigned secret conversations with the Nymph Egeria: that in every difficult thing the Sibylline books were consulted, and so many commands to the people, from their orders and authority, whose ...Greek word... however perhaps did not even exist, had their benefit in the State, and there were things of that sort, which we name phantoms, secrets of the realms, or the voice of Tacitus [translator's note: the God of Silence]. Truly, I have not denied, there also were many sacred things of the Romans which owed their origin to superstition alone, and to beliefs about false Gods. But nevertheless, the particular basis of the way of life and ceremonies, had respect for the State, as if the names of the Gods were stretched forth. Without doubt, Varro himself in this matter offers support to us, when in the works of Augustine 6.de Civ.Dei c.6. he characterizes the Gods of the Romans, some as mythical, some as natural, and others as civil, asserting *the mythical to have been accommodated to the theater, the natural to the world, and the civil to the city*. Hence, thus far even correctly, the Romans made their standard of prudence from the civil, in that they suppressed with great zeal books opposing their religion. For if their religion were thrown into confusion, so would be the State also; it could not be undisturbed. We conceded long since above, that books must be removed from the state, which are detrimental to the interests and tranquillity of that state. As for the rest, if we look especially at the books of Numae, and the divinations from them of the ancients, as well of the more recent, it would certainly be wished for, that the Conscript Fathers had spared them, and had allowed the writings to reach their descendants, which would have been able especially to benefit very much the rising Christian religion, and convince the multitudes of their manifest ungodliness. For it is the judgment of Saint Augustine, in I.7. de C.D.c.35., concerning these books, that *either these foul and noxious desires of demons were there, that from them that entire state theology, even among such men should appear accursed, who admitted into their sacred rites so much to blush for. Or all these, came forth as nothing other than dead men*,

[p. 30]whom in that favorable antiquity of time amost all peoples of the races believed to be immortal Gods. But, if we listen to Lactantius, l.1. Instit.c.22., Numa in those books *abolished not only those religions which he himself had founded, but all besides*. Seldenus certainly, l.1.de Jure Nat. et Gent. immediately after disc.Ebr.c.1., inclines to this, as he reckons, Numa in these books, *to have passed down either some Hebrew teaching, or an off-shoot of it*. Would that however, that the prophetic and prophesying books had been saved from destruction, if they contained much of this type, such as the descriptive fragment from them that survives in Tacitus, 5.Histor c.13, and in Suetonius, Fl. Vespasian c.4., from which in passing we see: the words of Tacitus are: *Many were convinced, it was contained in the ancient writings of the Priests, it would be during that very time, that the East would grow strong, and having set out from Judea would become master of things*. Suetonius expresses the same thing thusly: *There grew prevalent in the entire East the long standing and unchangeable opinion: it is ordained to be, that at that time, having set out from Judea they would become master of things*. Certain traces of the truth are hidden in these, and that of the sacred writings exhibits itself, ...Greek text..., that most

Educated man, Isaacus Causabonus, justly believed this. But for us, our conjecture is permitted to proceed further. This is related by each Writer, that prophecy, to have flown already through the mouths of everyone in the entire East, when Vespasian had been sent by Nero to suppress the insurgent Jews. Assuredly, as indeed we learn from Suetonius, that prophecy was the particular origin of the Jewish insurrection. For the Jews claiming that for themselves, cut themselves away from the Romans, having killed the Prefect, and the consular Legate of Syria besides, carrying supplies, fled with a seized eagle. Therefore, if time was required for spreading the prophecy, and confirming and fixing the rumor, if equally the time which without doubt held their minds wavering for a period, before the Jews flew to arms and torches, we think within ourselves, it is necessary that we make reference to times earlier than Nero, and all the way to Caesar Augustus. Namely, indeed it seems so certain to me, that that reason, which is most certain, which was known far and wide in all the East, by uncounted others, this prophecy became more known, and aroused the minds of the Jews, to whom it seemed to pertain, especially into the certain hope, to be located in those Wise Men, who with the star an enticement and guide, ...Greek text..., having set forth into Judea, ...Greek text...

[p. 31]...Greek text..., they saw with their eyes, and they adored with devout religion. Now, them ...Greek text..., that is, you will lead back into the East, is there anyone who does not believe to have been proclaimed with cheeks full [translator's note: that is, in a loud voice, or loudly] before an assembly of all the people the divine mercy in guarding themselves against the plots of Herod? Then truly, with a choice parade of words, themselves to have celebrated that boy recently born, to whom is he not similar? as surely he is similar in mouth and shoulders to God, and his face appears dear, and however at the same time noble and worth of reverence, and such grace rests in his cheeks, that he breaths nothing of infancy. Their grateful minds toward God the Savior, and that unbelievable immense charm and majesty of the divine boy toward them seized them, the mood of love, strongly prohibited to think otherwise about these. Besides these, with the Companion Wise Men also, who pondered within themselves the beginnings of the world, and observed most diligently the motions of the stars everywhere through the East, and without doubt shared their observations about the appearances and eclipses of the wonderful star. Therefore with these witnesses, of the fulfillment of the old prophecy, and him born, who should rule all things in the whole world, where the report was first spread in the far East, presently it spread through the remaining regions, and was unable also not to reach to the Jews, who, certainly, by the advent to them of the Wise Men, and their questioning, and what they received from them about the miraculous star, were not yet unmindful. And these because of that hope and filled with happiness, and counting the years always from the moment of birth disclosed by careful analysis, finally, with Nero ruling, they believed to have come to maturity among them the infant to whom fate had destined the rulership of the world, to be ready to manage scepter and defending sword. There had come between an interval of about sixty five years, from that time when their King was reported born. Which delay, could not be attributed to a too unwilling mind, meditating with itself, Moses, the first liberator, to have reached the age of eighty whole years, when he prepared himself for the task of redemption, as appears from Ex.7,7. Accordingly, in order that the greatly wished for deliverer bringer of liberty should finally come forth into the sun, and exert his power, by revolting from the Romans, they busied themselves to furnish him an opportunity. But the unhappy men did not know that long before being their King and liberator, and Lord of the world and heavens, he would perish by an infamous punishment

[p. 32]and it happened finally from that rebellion, not that they were set free from the rule of the

Romans, but that their State was completely destroyed, they were scattered everywhere, they were forced to endure perpetual slavery among all races. It is possible however for some one to think, that those same people, concerning the betrayer (?) from Judea who enjoyed the fullest rulership, according to the common rumors among the peoples, to have persuaded Caesar Augustus, that he should search out all prophetic books, and adjudge them to the pyre. Truly, because, as is found in Suetonius, Augustus, shortly after taking the office of pontifex maximus (chief priest), endeavored to remove those books from the hands of the citizens, the supposition has not found acceptance. Augustus, indeed, just after the death of Lepidus, was inaugurated as Chief Priest, that is, eleven years before Christ the Saviour was born. For which reason, it is preferable that this should be said, it ought to be made reference to, this was the the beginning of Augustus in the cunning arts, which he used for strengthening his power, and appropriating to himself alone power over things. For seeing that from the prophetic books, curious auguries inimical to the present status of things, which were easily able to be brought about, which contributed minimally to the new plans with which Augustus had recently clothed the State, he decided they should be done away with, scarcely sparing those which were considered Sibylline prophecies. And indeed, of these, as well as of those spoken by others, more perhaps were conducive to a free state, than to the tyranny introduced by Augustus. Again therefore because of his private and secret goals in the state, what he planned was accomplished by Augustus, which we, at the present time, neither promote, nor have concern for. And those things, which we have discussed up to now, evidently show, that other arguments exist, which we brought out above from books of the Gentiles, which neither favor nor are prejudicial to that which we have spread out on the scene. Therefore it is more to the point, that we give attention now forward about other matters, which have been extracted from the practices of Christian teachings as reproaches. It offers itself first among these, that example found in the Acts of the Apostles, of those, who when they had carried out ...greek word..., they collected their books in a pile and publicly burned them. But, as I have already stated beforehand, I have had no commerce whatever with books of Magic. But, the reference in Acts about such things must be dealt with, learned Men agree, (and) Stephanus and Grotius showed, the authority of Herodianus and Irenaeus having been brought forward, that the word ...greek word...signifies nothing other. There is the especially elegant citation of Irenaeus', from

[p. 33]Simonianus: *Philtres*[Translator's note: Amatorium, a philtre, a potion or charm capable of arousing sexual passion, or a potion with magical powers]also, and love-philtres, and what are named familiars, and dream-senders, and whatever, there are other magical items, are zealously practiced among them: in which, for "perierga" [translator's note: magical items] I commonly read (find?) incorrectly "parerga," (about which) Grotius has rightly warned us. And truly, they favor this exposition, not only Oecumenius, when he asserts Luca to express ...greek... : but also Syrus openly, who in the words of the Evangelists, in his own language thus stated: ...words in language and alphabet unknown to translator... *Many however even priests (magicians?) collected their books.* Therefore this translation of an earlier Latin Interpreter is more general: *Many of those however, who had followed these curiosities, collected books:* which example, more recently Luther and Beza, follow closely. We have long since warned with a word that Abdias the Babylonian is a Writer of scant or no authority. Because, although it was sufficient to disregard him at this point, nevertheless, because, the Viennese Wolfgang Lazius, who has published this, has dared to claim, there exists *an excellent phrase of his, that which is in the Acts of the Apostles, or even the history itself of the Evangelists,* but that can be doubted, *for did Abdias take certain things from Luke, or did Luke rather take them from Abdias:* lest we

seem to do injury to Abdias, we would admit the judgment about this of Bellarminus in a book about the Ecclesiastical Writers: *Abdias the Babylonian is said to have been one of the disciples of the Lord. But, the lives of the Apostles, which are circulated beneath his name, are more like fables, than a true account. Nor do I find any mention among ancient writers either of this Abdias or of his book.* Add (to this) that which Antonius Possevinus makes reference to, in Apparatu taken from Sixtus Senensis, that the Pope Paulus IV rejected Abdias's history of the Apostolic struggle as among condemned writings. Although, if it were absolutely true, that account which we have given from Abdias, there would not however be any danger to our cause from it. For truly, if any error, and the books where it is contained, has not yet emanated into the public, and no one whatever has transcribed a copy for himself, there is nothing more to be concerned about, than that a handcopy of this type, to ...Greek words..., or, as the Vulgate in Matth.18,6. states, bound to a millstone should be plunged into the depths of the sea, nor is it able to be done better, especially by its author returned to a sound mind. For, thus, not a shadow, nor a trace, of the prior madness is left behind. Moreover, of such an occurrence, no odor whatever to this time has reached any mortal from the errors of Hermogenis, the history of Abdias, unless something deceives me, must be seized.

[p. 34]If it had been otherwise, and if it was already publicly known about the contents of (these) books, the anxiety of James the Apostle about this odor was to no point, and absurd. The act of Bonifacius II is similar, about which the Librarian Anastasius (states): *The Synod congregated here in the Basilica of Saint Peter the Apostle, and made an Agreement, that he should ordain a successor to himself. According to which Agreement, with the signatures Of the Priests and with oaths, before the acknowledgment (confession?) of the Blessed Apostle Peter, he decided upon the Deacon Vigilium. At the same time, a Synod being held again, All the Priests because of (their) reverence for the Holy See judged this, and because it had been done against canon laws, and because the fault was centered in him, that he had designated a successor to himself, Pope Bonifacius himself confessed himself guilty of treason, because he had designated the Deacon Vigilium by his subscription of (his) signature before the acknowledgment (confession?) of the Blessed Apostle Peter, and he destroyed the Agreement itself by fire in the presence of all the Priests and the Clergy and the Senate.* It would truly be possible within anyone, concerning this matter, that a twin doubt should arise. One certainly, as such a great sin, which made him guilty of the injury of the Divine Majesty itself, the Pope was able to admit, (he) whom they proclaimed to the multitude (commonly?) to be devoid of all error, and the standard and pattern of believers and actors (doers?)? The second however, and that of greater moment; for was not this surely a sin, that Bonifacius had given up the power conferred by law to each Pope of designating the successor to himself, and that he had undertaken the administration of this law? For, since the correct course failed in the carrying out, then this, which Bonifacius did, is equitable to be done. Since only the Pope alone has the Holy Spirit his inseparable (seldom parted?) counsellor, and besides him no one else, and not even the Council, or all the Cardinals gathered in Conclave; because namely, which are the words of the Jesuit Theophilus Raynaudus in the book \$.19. against the Cyriacians praised above: *Christ did not found the Church on the rock of the Cardinals or of the Prelates; nor did he order them to nourish the Christian Church; nor did he ask for their perpetual faith.* Therefore, what can be the underlying reason, that from him whom the Holy Spirit, at least in tasks which are concerned with the gain of the Church, never abandons, but constantly advises, instructs, teaches, that from him upon whom God founded the Church, to whom he committed his sheep for nourishing, for whose perpetual faith he prayed, from him the power of seeing to the provision of the successor to the Church was

taken away, and conferred on them, who unasked confess themselves to fall into error and to be deceived, to be able to give themselves over to love and also to hate, and especially to the pursuit of gain, who more than always indulge themselves in these inclinations, the History of the Conclaves shouts this fact.

[p. 35]In any case, if anything is, this is exceedingly pertinent to the safety of the Church, since it deals with a head being established for it, and a Vicar and intermediary of God in all lands being chosen. Wherefore, this was necessary, that infallibility should assert itself, and that that, which is believed to be inherent in the Pontiffs, ...Greek words..., should employ all its force and strength. Other tasks which can arise in the Church, are games and trifles in comparison to that difficulty, in which all his hope and resources, and all good fortune are placed. Accordingly, if any one should think this to be done too unreasonably, the order of things to be altered; the infallible Pope administers the lighter tasks of the Church, those which often concern his Hierarchy only, and patrimony, as they are called, and the richness of income, and the bestowal of honors, in contrast to the greatest task of all, and about which more can be said, than those we have recounted, which demands the gift of infallibility, and the aid of the Holy Spirit, the accomplishing of which the fallible Cardinals claim for themselves. It happened, that Peter himself, the most outstanding of all the Popes, designated Clement the successor to himself as his own decision. That which not only the authority of Hieronymus, whom Platina praised in the life of Linus, confirmed, writing, to Clemens *Peter, as if by testament handed down the position of the succession*. But Caranza from the testimony of Clemens himself adds the same, in the Summary of the Councils not far from the beginning, where he speaks thus of Clemens: *He, by the order of the Blessed Peter, took up the Pontificate governing the Church, as the Throne had been handed down and committed to him by the Lord Jesus Christ, as he sets forth in a letter (which was written to James)*. Therefore it is necessary that one or the other of these things be conceded: Either later Pontiffs did not succeed to all the authority and position of the Apostle Peter, they use the authority, less by far, than he was given, Or, it remains true, that, which we have already intimated, Bonifacius II clarified nothing in his Constitution, nor was it necessary, that he should repeal and consign to the fire; and thus Pontiffs are not at all about to commit a fault, if they assume for themselves their former privileges the right of appointing their successors. And truly, Pope Urbanus IIX renewed all those things, and put in place those, and similar things, ...Greek words... collections, who was recognized for his quick perception and talents, and for that remarkable learning, which he recognized in himself, he was wont to declare among his household (just as we have accepted at Rome from men worthy of trust),

[p. 36]that he recognized no one of all his predecessors superior to him in doctrine, scarcely any as his equal except his fellow-citizen Pius II. This therefore is certain, that he often contemplated within himself, that he should assert the right to himself, and subsequently to future Pontiffs, of designating successors. This is known at Romae to all the people, and in the small book *De Devotio Coelesti*, whose French translation has just come into my hands, and which most have received in the original Italian, made reference to before by Ferrantis Pallavicinus, the tutelary Angel of Urbanus, thus among other things, speaking with the Apostle Paul, is introduced: *Si je vous auois conte combien de fois je l' ay trouue de loisir a fantasier a part soy, s'il seroit possible de rendre le Pontificat electif, non plus par le Consistoire, mais par la personne de celui qui regne, a fin de le rendre en apres hereditaire a sa posterite, peut estre vous estonneriez vous des vaines chimeres qui occupent souuent aussi l'entendement des Vicaires de Jesus Christ*. That is: *If I should tell you how many times I have found him at leisure deliberating with himself,*

whether it was possible to be done that the Pontificate could be restored as selective, no more by the Consistory, but by him who rules, that he should make it afterwards to his after-generations hereditary, perhaps you would be astounded at the empty fancies, which often even sieze the mind of the Vicars of Jesus Christ, Meanwhile it appeared from those things, that the Pope Urbanus, by his own plan, intended an opportunity not so much for the Roman Church, as for his own household and the house of the Barbarini. The Author, I know not who, of The Roman Nepotism, l.3,c.4, revealed to Paul more of the plan of this secret of the close Confederates, or as they everywhere hear, of the Nephews of Urbanus, in pushing forward by these efforts the most clever schemes, whose words changed from Italian into Latin, by the interpreter are expressed in this form: They thought to make the Papacy hereditary in the Barbarini household (the Nephews of Urban), which they did not believe to be difficult, because the greater part of the Cardinals had been created by them, and Cardinal Franciscus was of great influence with all, and the means by which they thought to bring this undertaking to the desired end, was not so bad, although not well founded. To each individual Cardinal created by them (whose number greatly exceeded two out of three parts) they wished to give individual cities, so that they should enjoy them, for the duration of their lives, as absolute Princes, and they should have the unconditional power of leaving them after their deaths to their own (relatives), and in sum to make as many Princes, as there were Cardinals. Beyond this, they decided to concede an entire State (Avignon, as they wish) to Cardinal Richelieu, or to one of his Nephews, that they should bind him (or) them to this pact, and

[p. 37]*that they should secure the aid of the French to themselves in a task of this weight. One may rightly wonder, to have abandoned such a hoped for event, which had been thought out so skillfully, indeed the contrivers of these plots to have not even dared, to apply (their) hands to the task. Perhaps if the same opportunity had offered itself to others, they would have attempted the task, and might thus have brought about, that finally the Pontifical high office should become hereditary. For, discussing the Fathers of the Society (of Jesus), the spirit having been lowered from its ethereal place, the mature Joseph Scaliger prophesized: If the Jesuits are able to hold the Holy Seat one time, they will hold it forever. That is: If ever the Jesuits are able to possess the Holy Seat, they will retain it forever. The very wise Author of the Languid Vatican predicts the same thing, in parte 2.p.128 of which, Gibbertus Rialtinus speaking thus is brought forward: ...Italian text... . That is: I would judge the best remedy to be the introduction of the Jesuits into the Vatican, for they would at last drive out Nepotism, and would banish Saint Peter to India, to carry out some Mission or other, with a staff in hand, and a cross hung at his side; and thus afterwards the much easier way would be given to them, that they should make from the Vatican an hereditary fief of the Society of Jesu. For thus, from that byway into which the history of Bonifacius II. burning his Decree led us unawares, let us return to the path, and let us disregard to some extent the decrees of the Councils, of the Emperors, and of the Pontiffs, which seem to be against us. And here, that must already be given attention, to which we long since above pointed a finger, all those decrees about burning the books of the Heretics, of whatever tenor they are, they were composed chiefly to this end, that the orthodox Church should make known its hatred and aversion against false and ungodly doctrines, and to restrain from the reading of the same only those of the least proficient in the Clergy, and the ignorant multitude, and truly not all those of the people, who among the consecrated Prelates were more trustworthy in doctrine. That this was the intention of the men of old, the Carthaginian Council IV held in the year 398 from the birth of Christ clearly testifies, in whose chapter 16 to which Gratianus refers in Distinctio XXXVII this is expressed;*

[p. 38] *A Bishop does not read the books of Gentiles, however the books of heretics according to necessity or opportunity.* And truly, they clearly approve that Bishops, and other outstanding men in the Church, should carefully read the writings of Heretics, so many books, with which they refute their doctrines. And indeed, that I might inject in a word a mention only of the true doctrine of special champions, Irenaeus would have been unable to refute the Gnostics and Valentinians; Tertullianus would have been unable to refute Marcio, Hermogenes, Praxeas, Sabellianus, the Valentinians and Gnostics; Origenes would have been unable to refute Celsus and Marcionistas; Athanasius would have been unable to refute the Arians, and Valentinus and Ursacius, and likewise would have been unable to refute Apollinaris; Victorinus Afer, Hilarius, Basilus, Ambrosius, (and) Fulgentius would have been unable to refute the same Arians; Optatus Milevitanus would have been unable to refute the Donatists; Hieronymus would have been unable to refute Jovinianus, Vigilantius, the Luciferianians and Pelagianians; Serapion, Didymus Alexandrinus, and Bishop Titus Bostrensis would have been unable to refute the Manichaeans; Augustinus, beyond the Manichaeans, would have been unable to refute the Donatists, Arians, and Pelagians, and even the Priscillianists and Origenists; Saint Cyrillus Alexandrinus would have been unable to refute Nestorius and the Anthropomorphites; Theodorus Hagiopolitanus with Theodorus Rhaitensis the same Nestorius and also Eutychon; Paschasius Diaconus the Macedonians; Rusticus Diaconus the Acephalans; and others would have been unable to refute others, unless they had examined their books with great attention, and had weighed all (their) arguments, and further nothing of those things which were those heretical falsehoods escaped attention. Moreover the Holy Fathers themselves declare about themselves, how much oil and labor they have expended in reading the writings of Heretics.

Translator's Note: The constant repetition in this long sentence of the phrase "would have been unable to refute" was necessary to make clear in the English which words were the subjects and which were the objects of the action, a distinction the Latin makes clear by the case alone, nominative or accusative, of the words without the necessity of repeating the words which define the action.

The words of Saint Cyrillus Hierosolymitanus in Catechesis VII are: ...Greek text... . That is: *These things are written in the books of the Manichaeans. We read these things, to which we attach no faith. For in order to guard and strengthen you, we must pry into their corrupt and noxious doctrine with care. Surely God frees us from this going astray.* Dionysius Alexandrinus from the works of Eusebius lib.7.Hist.Eccl.c.7. puts forth more, and confirms himself to have received the mandate from heaven to read the books of the heretics. It is thus in the works of Eusebius: ...Greek text...

[p. 39]...Greek text... Henricus Valesius, a Man of uncommon learning, translated (this): *However in the third letter to Philemon an Elder of the Roman Church written about Baptism, Dionysius states this: I truly, he says, proposed the task to become acquainted with the books and teachings of the Heretics; indeed polluting my mind meanwhile with their accursed opinions: perceiving however this benefit from them, that I should refute them in silence within myself, and that I should abominate them much more than before. And when a certain brother from the order of Elders, forbade me, fearing lest by chance I should mingle their vileness with a*

meal: Obviously he said my mind would become polluted, and most truly, as I myself thought: I am confirmed by a vision sent from heaven. And a voice reaching to my ears ordered me in this fashion: Read everything whatever that shall have come into (your) hands. For you are suitable that you should investigate and judge the individual things: and at this fitting time you are before all else urged on to the faith of Christ. I embraced that vision, as being what accorded with the Apostolic voice, compelling thus the most vigorous actions: you shall be skilled money-brokers. From these it is apparent, wholly in the old Church that of Saint Ambrosius to have held, to have been repeated in the same way in the Canon Law Dist. 37. We read some things, so they will not be neglected; we read lest we be ignorant; we read, not that we should hold fast, but that we should repudiate. It continues now also in these same practices, and in fact still we use that liberty in the Church, that it is permitted to us to search into the writings of Heretics, or the commonly accepted beliefs of dissidents. And indeed that freedom among the congregation of Protestants, and Reformers, (as they are commonly called), is so great, that it is permitted indiscriminately to all almost, it is blameless almost to anyone even from the multitude to examine thoroughly not less the Sacred Literature, than those things, which oppose it, or are believed to oppose it. But indeed, by the Roman Church, that freedom is banished

[p. 40]*both because of the office of the inquisition and the Expurgatory Indexes, and because that Bull Coenae Dominicae, which annually at Rome, on the day (of Green things??), is promulgated publicly by the Pontiff, ordains its decrees thusly: We excommunicate, and anathematize, on the part of God Almighty, and by the authority of the Father, Son, and Holy Ghost, and also of the Blessed Apostles Peter, and Paul, and our own, whatever Hussites, Wiclephistans, Lutherans, Zwinglians, Calvinists, Hugenots, Anabaptists, Trinitarians, and Apostates from the Christian faith, and each and all other Heretics, by whatever name they are designated, and from whatever sect they arise, and also their believers, harborers, promoters, and generally whomsoever their defenders, and the books of the same containing heresies, or treating of religion, without our authority, and of the Apostolic See, knowingly reading, or keeping, or printing, or in any manner protecting, from whatever cause publicly, or secretly, by whatever contrivance, or excuse; and Schismatics, and those, who obstinately remove themselves, or withdraw, from our obedience, and that of the Roman Pontiff existing at the time. Nevertheless, these things notwithstanding, it is conceded to some few, permission of unfolding books, which the Roman Court has judged to be heretical, or has sentenced to the fire. Hence Brother Antonius de Sousa, from the school of Preachers, and of Theology in the University of Saint Dominicus Ulyssiponensis, distinguished Professor, examining disput. 15. the conclusion, which he addressed, in rereading about the Decree of the Bull Coenae, about the reading of prohibited books, puts before himself first: It is persuaded firstly that by no reason is it allowed to concede permission, for reading the books of Heretics, especially those which contain heresies, blasphemies, and false and scandalous doctrines; but which in themselves, and intrinsically are evil, the occasion of ruin, it is permitted in no manner to deal with and share them; therefore for no reason must permission be granted for reading these books. Secondly: If for any reason the aforesaid permission is possible, and ought to be granted, it would be, that the heresies contained in books of this type, and (their) errors, should be fought against by learned men; but this reason is insignificant, therefore etc. A lesser is approved from a certain Brevis of Pius IV referred to among the Apostolic letters "ad finem Direct. Inquisit. fol. 129" which begin: Cum pro munere. When the great Pontiff offering the reason, because of which he withdraws the permission of reading the books of heretics, he adds it is enough that the heresies of our time have been condemned in a general council in such fashion, that it ought to be sufficient for all*

for avoiding errors, and recognizing the truth of the catholic faith, Nor, he said, is the confutation needed of anyone beyond this. Furthermore however Antonius de Sousa responds a little later:

[p. 41] *For the solution let the first conclusion be: Permissibly to learned men, and devout, permission can be granted to read the books of Heretics. About this conclusion it must not be doubted, since we see the greatest Pontiffs to grant permissions of this kind many times. And it is esteemed good: In the Church there ought to be Knowledge of errors and heresies, not only that they should be seen, but that they should be fought against; for it is allowed to Catholics that the instruction of the Councils is sufficient, that they should seek the truth, this however for plainly refuting the heretics, who stain the authority of the Councils and the Church, it is not enough; therefore it is necessary in order to overcome them, to lead them back to the sheep-fold of Christ, that their books be read by some. To the first argument it is answered, although those things, which are forbidden as bad, and full of danger, and in themselves are always such, knowledge of them however is not intrinsically bad. For, as Saint Justinus the martyr says in a letter to Zena, and sent by Serenus to the brothers: It is advantageous to know behaviors that are removed from rationality, lest one encounters them with unexpected force. Whence the reading of those books can be rendered permissible according to the circumstances. When the person is such, that danger is not feared, and indeed a fruitful result is hoped for, permission must be granted him for reading books of this type. Secondly it must be said, it is not necessary for Catholics to read the books of heretics, in order that they should be strengthened in faith; it is necessary however, that heretics should be overcome. Therefore this permission is not to be granted indiscriminately, but for cause to learned, and devout, men. And this is not forbidden by the great Pontiff, who directs only that the confutation of heresies is not necessary for strengthening Catholics in (their) faith, but that for this the doctrine handed down in Councils is sufficient. But, as I have said, in the Roman Church it is permitted to be to the most uncommonly blessed, that they should enjoy this privilege, and which is available not even for bishops and Archbishops in their right. Whence in the works of the same Portuguese theologian, among those things, which we have just brought forth, is read: A second conclusion: It is permitted to Inquisitors and Commissioners deputized by the Apostolic See to be in charge of heretical perverseness, for the duration of the deputation, to read prohibited books, even of heretics; not however to Bishops. This conclusion appears from the Brevis of Julius III beginning, with study, referred to ad the end of Directorium Inquis. fol. 115. and from that cited above of Pius IV. In which, when permissions are revoked from anyone, even (those) granted to a Bishop or Archbishop, or to anyone else, Inquisitors are exempted, and those deputized by the Apostolic See. One might think, Popes Julius III and Pius IV to have repealed therefore not only that regulation about Bishops from Carthaginian Council IV which we praised before, but also the pronouncement of the Blessed Apostle Paul, who writing to Titus, besides other things, he orders to be a Bishop, ...Greek text...*

[p. 42] *...Greek text... Him embracing faithful speech, who is in accordance with doctrine; that he may be strong to encourage sound doctrines, and to denounce those who speak against (them). And truly not only to read the writings of Heretics, but to publish their opinions, or fragments of books composed by them, or abstracts, or the complete text, confutations certainly usually having been added, sometimes however without them, to publish openly, and indeed to declaim the blasphemies of irreverent men, learned and devout Men formerly and now thought (these actions) to be proper. Deacon Quodvultdeus in a certain letter, which is inserted in Volume VI of*

Saint Augustine, this venerable Father, spoke with these words, which follow:

[Translator's note: It appears to the translator that Wagenseil's words "Patrem hunc venerabilem" in latin in the accusative case should instead in accordance with the meaning of the sentence be either in the genitive referring to Saint Augustine, or in the nominative referring to Deacon Quodvultdeus, and they have been so translated.]

I pray your Beatitude, that, you would deem it worthwhile to expose, from the time when the Christian religion received the name of the promised inheritance, (those things) which have been and are heresies; which have introduced and are introducing errors; which have had and have opinions against the Catholic Church; about the faith, about the Trinity, about baptism, about repentance, about the man Christ, about the God Christ, about the resurrection and the old testament; and everything besides, by which they dissent from truth; whether even they have baptism, or they do not have it; and according to which the Church baptizes, or does not baptize; and in what manner it admits (those) coming and what it responds to each by rule, authority, and purpose. Augustine wrote in reply to these things: *A certain Philastrius, Bishop at Brixensis, whom even I myself saw with Saint Ambrosius at Milan, wrote on this account a book; not letting these heresies pass by unnoticed, which were in the Jewish people before the advent of Christ, he mentioned 28 of them, and after the advent of Christ 128. Indeed Bishop Cyprius, Epiphanius, praiseworthily commended in the doctrine of the catholic faith, wrote on this account in Greek: but he collecting heresies of both times* [Translator's note: that is, both before and after the advent of Christ] *collected 80. --- See therefore, lest perhaps I ought to send you the book of Saint Epiphanius: I consider him even more clever than Philastrius when speaking on this account, he is able to translate Carthaginian works into the Latin Language more easily and exactly, so that you, rather, should furnish to us, what you seek from us.* Since truly Quodvultdeus did not desist from pressing upon Augustine with entreaties, that he should act as his wont, and bring together something for him, finally Augustine assented, and produced an excellent book about heresies, and inscribed it to Quodvultdeus, and which now we also make use of. There exists also besides, in the name of the same Augustine, a small Book or Declaration about five heresies, which the sacred Judges evince to be a genuine production of this Father, contrary to Erasmus calling its genuineness into question. In this same study, concerned with enumerating the Heresies in full,

[p. 43]Tertullian had also been engaged previously with the Epiphany, and Theodoretus, Bishop of Cyrene, nearly contemporary to the time of Augustine, treated the same theme, whose four books of Heretical fictions are extant. Further, Byzantine Counsellor Leontius, treated this in the sixth Century after the birth of Christ, in a work about the Factions of the Heretics, which has been published in Actiones X. And no less in the twelfth Century, Constantinus Harmenopulus, a Judge at Thessalonica, put together a book of the beliefs of Heretics which existed at various times. Vestiges of those of former times, more recent examples, especially those however, which drove the mind to writing Ecclesiastical History, followed in great numbers, in whose night-time compositions [translator's note: that is, in whose laborious works] catalogs always of Heretics furnish great chapters on their doctrine. To wish to publish the names of such writers, because they turn up in the hands of everyone, and are innumerable, would be unnecessary. Nevertheless

from all these books, briefly only and summarily we follow what was the belief of a certain one of the Heretics, others instruct us more fully. Namely, those writings of the Ancients stand out in this, in which Heretics are refuted with care. And among these those stand out, which having the form of a Dialog, exhibit an Orthodox and a Heretic speaking together, fighting in turn with collected arguments. In this fashion in the three books of Hieronymus against the Pelagians, Atticus and Critobulus dispute. With Augustine however, this method is common; for we discover him in all thirty three books to join battle at one time with Faustus, now in two (books) with Felix, likewise in one with Fortunatus, (all) Manichaeans; now with Maximius, at another time with Felicianus, (both) Arians, again with Fulgentius a Donatistan, he is perceived an invincible combatant, stationed in the arena. Theodoretus, has left us three Dialogs, in which an Orthodox and Eranists; Leontius a Byzantine (has left) a book, in which an Orthodox and Acephalus; Johannes Maxentius (has left) another (book), in which a Catholic and a Nestorian, debate. It is permitted to watch Arnobius the Younger joining in debate with Serapionis. Also very attracted by this type of writing was Bishop Theodorus Abucara Carum [translator's note: the meaning of "Abucara Carum" is unknown to the translator.] who lived in the ninth century, (has left) us diverse small works, in one of which, a Christian and an Infidel, in another a Christian and an Arab, in another a Christian and a Barbarian [translator's note: i.e., an inhabitant of Barbary in North Africa] or Saracen, in another a Christian and a Jew, again in another a Catholic

[p. 44]and a Nestorian, finally in another an Orthodox and a Jacobite, make words by turns. They use a method of writing a little different from these, who refute Heretics thusly by an uninterrupted thread of speech, so that they however forthwith allege the truth of those things, and declaim pieces from books of the same. And the majority do mostly this, who set themselves against the same things, that it is of no consequence to inject a mention of some things separately. Before the rest however Saint Augustine must be especially mentioned again, who writing against the Donatists Petilianus and Gaudentius, reviewed their complete writings, to a word, but part after part, or by reciting one part after another, and he always presents an especial response to each part. Saint Cyrillus Alexandrinus must almost be regarded as equal with him. For indeed he assiduously extracted the very words of the Apostate Emperor Julian from his abominable books, although only those (words) which conformed to his theme, and in which matters of importance were contained, and after he had recited these, he showed their falsity and absurdity. Assuredly, they wished without doubt to avoid that, those who used this method should not attribute the opinions of others to their Adversaries, or that suspicion to have distorted them to one's pleasure should arise; to which disparagement the dialogic kind of writing especially was very liable, by no means does it depart from the truth, and to conclude the same is from those things which Saint Augustine says in the confutation of the first letter of Gaudentius. They wished therefore (these) most prudent Men this supposition to be removed from them, and with good faith they set forth to the eyes of all what (their) Adversaries had written; and Cyrillus proceeded all the way to repeating the very blasphemies of Julian, in which, *he* (we now speak with Cyrillus himself, but from the Latin version,) *Babylonius, imitating Rabsacis, did not fear to set forth abuses against God in unbridled language, and he impiously cried out against our sancrosanct religion.* Indeed sensibly he set forth to the mind to keep back (those things) which are of this sort; having declared thus: *Because however, as I said, the shameless mouth has opened, that it should throw out many malicious slanders and blasphemous expressions against our Lord Jesus Christ, indeed we will make no mention of such.* But, this (resolve), as it appears, was not always untouched by him, a few places not many having been set forth, when it is

serviceable to our purpose also, we will give approval. The very beginning, which Cyrillus, charges, of the books of Julian, how many slanders, how great the outrage to Christ the Savior!

[p. 45] *The value of the work, he says, seems to me (to be) to set forth the reasons to all mortals, by which I am persuaded the learning of the Galilaeans, a creation brought together by the ill-will of men, has nothing at all of divine origin, as truly a foolish small part full of myths for the childish mind, which monstrous talking, leads by the telling of marvels to this, that it is believed to have spoken truths.* In book 3 these things of Julianus are brought forth: *But indeed Paul who surpasses all magicians and deceivers who are everywhere on the earth.* In book 5 this: *If indeed (God) wishes no man to be worshipped, why therefore do you worship this bastard son? and whom he neither reckoned his, nor ever esteemed, that which I will easily establish. You however added I know not whence a supposition to this.* In book 6 you may come upon the following. *But Jesus, who urged, what to us was the worst, is celebrated for a few years, thirty about, and during the time that he lived, did no work worthy of remembrance, unless someone should think it to be a great work to cure the lame and blind, and to adjure demons in the citadels Bethsaida and Bethania.* These things are certainly so abominable, that the Jews are not able to babble anything worse than these. He had almost failed to warn, in Volume VI of the complete works of Saint Augustine, not anywhere broken up, a discourse of the Arians was put in, so however that presently a response is added. Such things however having been put forth, mention must now be injected of those, who displayed without confutation the follies of the Heretics, and (their) unholy doctrines. As the source of this fact, besides others to be named later, we are able to give Saint Hieronymus. For he, as he himself commenting about himself makes reference to chapter 12 of Matthew, he leaves behind a manifest forgery of the Nazarenes and Ebionites, the worst certainly of the Heretics, and with many rank comments, as from a fragment which is brought forth there, the Gospel referred to, he translated from Hebrew into the Greek language, nor was there concern raised about its rebutting. The earlier Origenes adds to Hieronymus, who [translator's note: the antecedent here to "who" is Origenes, not Hieronymus] in book IV against Celsus, copiously exhibited the foolish imaginings of the Ophianians, and (their) magic incantations, without confutations, and that for this sole reason, that he should show, himself not to disregard those hidden things. Whence after he had made known these ungodly secret rites, he added: *To this the variegated learning, more truly curiosities and trifles, of Celsus forces us, as it is thought, while we wish to show to the reader of the writers of this, and (to the reader) of our response, that we are not ignorant of these learnings of his, which he deceitfully presents to us, but not to the wise among us who find nothing such: although I myself also wished to become acquainted with these things and to set them forth, lest deceivers, professing themselves to know more than we, should ensnare some persons astounded by the conceits of these names (people?).* If anyone prefers the Greek words, they are these: ...Greek text...

[p. 46]...Greek text... . There are contained besides in volume IV of the works of Cyrillus Alexandrinus some blasphemous Excerpts from the books of Nestorius, which they furnish there for this purpose, that it can be resolved by the Readers what was fought against and condemned with such great contention at the Ephesinan Synod. Since so far you have reviewed (material) from ancient times, I will now deliberately say nothing about others, those especially of our time are fully able to be brought forward as learned Men and Theologians, who have printed the complete books of the Photinians, although, as I must truly confess, that was not at all easily done by them without a response being added. They give attention to this, besides others, from the adherents of the Roman Church, Gregorius Valentia, and Josephus de Voisin: from the

Protestants and Reformed to be sure, Paulus Tarnovius, Johannes Coccejus, Joh. Henricus Bisterfeldius, and of our country the Philosopher of famous name, a Man to be venerated for his age, Joh. Paulus Felwingerus.

Now at this time, (those things) that we show in detail and generally about the Heretics and their writings, the same about the Jews, and incidentally and as if in passing about the Muhammedans also, and the books which pertain to the religion of each, come one by one to be taught. And so, that we may act in the first place of coming generations, it is again determined, our forefathers and the more recent, have searched into the dogma of the deceiver Muhammed, have set the same forth in public a few times, even on this side of calumny. I assert the confidence, if they should be consulted, they will confirm, books brought back into the Library of the Fathers, the Debate of B. Samona the Bishop of Gaza State, with the Saracen Achmed; likewise the Refutation of the Ismaeliticans of the Monk Euthymius Zigabenus, and the worthless dogma of that Sect; and the verbal exchange of Gregorius Scholarius the Patriarch of Constantinople with Sultan Mahomet about the Christian religion. To the same goal pertain the Cribatio Alcorani [translator's note; the Sifting of the Koran] of Cardinal Nicolaus de Cusa, the Confutation of Mahometic law of the Preacher Richard of the Order of Monks.

[p. 47]The Defences, and Orations against Muhamed of Johannis Cantacuzenus, a Constantinopolitan, at first an Emperor, later a Monk. Letter 310 to Prince Machomet of Aeneas Sylvius, and other writings of this type. Those of more recent times having been considered, we add particularly the sole Defence on behalf of the Christian religion of Philippus Guadagnolus a Clerk of the Minor Rules, against the reproaches of the Persian Aspahensis, the son of Ahmed Zin Alabedin, because it deserves thus; many others, who contended in the same gymnasium, either about the customs and religion of the Turks, with a different type of discourse, they wrote thick books, or those who reviewed ...Greek word... of the breviaries of the Koran, we pass by in silence. Mention must be made at least however of Nicolaus Clenardus. He, a very good and most learned man, after he had taught Greek and Hebrew literature at Lovanium and Salamanca, burning to an incredible degree with zeal of moving forward the conversion of the Muhammedans, around the year 1535 he went to Africa, and in the famous Academy Fesana of the Arabs, he exhibited the greatest diligence at learning thoroughly their language and religion, writing thusly about his goal and intention to (his) teacher Latomus: *Unless a supply of books fails me, (my) purpose stands, to give faithfully in Latin, whatever is put down in that superstition.* We recognize and praise this desire, inasmuch as only the treachery of a certain Christian prevented its accomplishment. For a very bad man, who was adviser to Fesanus the King, that he should strictly prohibit, that anyone should teach Clenardus, or should deliver books to him. Thus he lost the teacher whom he had arranged, and so that he should escape a peril of life, he suddenly hurried himself forth into Spain, where not long after he died. There are Memorandums also here of the Koran itself entire, which are extant in various versions. Certainly the old Latin, which Robertus Retinensis the Englishman, and Hermannus a Dalmatian, carried out in the year 1143 by order of Peter the Abbot of Cluny, later however Theodorus Bibliander published it.

Note by transcriber: In the Addenda section of his book, Wagenseil has additional material to be added after "later however Theodorus Bibliander published it." This material is as follows:

[Addendum for p. 47:]Johannes Albertus Widmestadius also made ready a Latin translation of the Koran, and he promised to Ottonis the Bookseller at Nurembergens that he was about to send

it to him very soon for publishing. Thus he himself testifies in a letter, prefixed to a Summary of the Koran, which translated from Arabic into Latin by Hermannus Nellingaunse, received at Byzantium in the year 1543, he published, and inscribed to Ludovicus Palatinus.

Then an Arragon (version) with the glosses of Johannis Andrea, a Moor, converted to the faith of Christ. Likewise an Italian (version), which, the print shop of Andrea Arrivabene published. In our country Salomon Schweigerus published a German (version), and it was converted into the Belgian language. The Most Noble Ryerus published a finished and sensible French (version), and from that was born a new Latin (version). Most of these interpretations, had no confutation added

[p. 48]on the contrary, if we believe, I know not which of the Learned, whose words, with name withheld, Buxtorsius recited in Anticrit.part.1.c.2.pag.33. *There was formerly, and now is, the judgment of all Christians concerning the Koran of that most treacherous deceiver Mahumet, in which response and confutation it was pronounced shameful.* However Antonius Magliabechius, a Man so great in preaching, whose moral perfection and learning can be judged the greatest, is making ready now at Rome, a new Latin translation of the Koran, and he will add to it the confutation of P. Marraccus, as Innocentius XI, the Roman Pontiff, who is now sitting, recently announced at Florence, from the sacred confessions. I met in travelling about, applying himself actively to this same task, in the August Scorialiens Monastery, the Dominican Friar Germanus from Silesia, not without fame, (ord.Min.??) concerning the (observ.reform.??) edition [translator's note: the translator can only guess what the meaning of the mass of abbreviations in this phrase might be] of the Dictionary, which he named The Structure of the Arabic Language; but, who perhaps is incapable of this task, he was so burdened with age, and almost worn out with old age, when I spoke to him. Therefore, the act of Cardinal Ximenius, which we recounted above, does not much move us, to whom however place and time are able to afford protection, lest he be put in a very unfavorable situation. And indeed, Ferdinand and Isabella, the Famous Rulers of Castile, drove out completely the Saracens from all of Spain, and on the advice of Petrus Gonsalez de Mendoza, Cardinal and Archbishop of Toledo, established the office of the Inquisition against the Muhammedan, and heretical, as it seemed to them, perverseness. For this reason, in the shrine of the Cathedral of the city of Granada, where, not at all sufficiently magnificently, they lie buried, we found the following poor and mean inscription of the tomb, described by us, as set forth.

THE OVERTHROWERS OF THE MOHAMEDAN
SECT AND OF THE HERETICAL OBSTINANCY
FERDINAND OF ARAGON AND ISABELLA OF
CASTILE MAN AND WIFE CALLED CATHOLICS
OF ONE MIND ARE ENCLOSED IN THIS
MARBLE CENOTAPH.

But truly, however, many have stayed behind, not only secretly holding the Mohammedan superstition, but even propagandizing it.

[p. 49]Ximenius, not much later, desired to place a new obstacle to this wickedness, by the burning of Arabic books; but, they were not ignorant how little, or nothing, he accomplished by this remedy, who had familiarity with Spanish things of the previous, and also the present era.

Certainly, not even to the present time, is the kingdom cleansed of Saracens and Jews, although the Inquisition has not ever ceased to sweep them out with fire and sword. How much better it would have been, if Ximenius, and those in emulation who followed him, had desired rather to take away the delusions from the minds of men, than to make away with (their) books. This task, this labor ought to have been, to fight against the unclean doctrines of the slanderer Muhammed, to expose his cunning arts, to indicate (their) foul customs, and raging lust, to disclose the plagiarisms committed in the rites and writings of the Jews: for that is the sole rationale, for freeing a people from an ill-conceived religion. This is far however from (suggesting), that the Spanish Inquisitors should give aid to books of this type, to those, which lie demented with errors, and should point out clearly the truth of the Christian religion, that rather, even if any such works put out by others are considered serviceable to the Church and human kind, they should condemn them as accursed, and should most strictly prohibit men from the reading of them. Certainly, in the previously mentioned Index of Purged Books, again in the General Regulations, this also appears: *Prohibense los libros escritos en lengua Vulgar, que tratan de proposito de Disputas, y controversias en cosas, y materias de la Religion, entre Catholicos, y Hereges de nuestro tiempo.* And after a few insertions: *Prohibense tambien las Confutaciones del Alcoran, de Mahoma en lengua Vulgar, no aviendo para ella expressa licencia nuestra in scriptis.* That is: *Books written in the vernacular language are prohibited, which avowedly discuss Disputations, and debates on affairs and matters of Religion, between Catholics, and Heretics of our time. Prohibited also are Confutations of the Koran of Muhammed in the Vernacular language, unless someone has for this our express license in writing.* The same is repeated on page 354.col.2 of that Index, where it is pointed out, that are forbidden *Dialogos Christianos contra la secta Mahometica, y pertinacia de los Judios: en Castellano, o en otra lengua vulgar, solamente. Christian Dialogues against the Muhammedan sect, and the obstinancy of the Jews, which only are written in the Castilian language, or other vernaculars.* Which, because the Inquisitors rage not only against defenses drawn up in the vernacular language in behalf of the Christian faith, but also they exercise rigid censorship about those, which are considered written in Latin,

[p. 50]and are of value to most of the Learned. Such a judgment is reported from Philippus Mornaeus p.835.col.2. *Philippus Mornaeus with the surname Plessaeus, commonly, Du Plessis, a Frenchman, published his writings in Latin and French. At Heborna in 1602, Geneva in 1582, 85, and 94, never with permission.* There is noted here without doubt the book *On the Truth of the Christian Religion, against Atheists, Epicureans, Ethnics, Jews, Mohammedans, and other Infidels*, by Normaeus, published first in French, and then at the urging of Hubertus Languetus V.C., published in the Latin idiom also, and each was impressed with those things, which are indicated by the places and years. We may discern to prevail by these orders, in the end about the Jews, and how Christians comported themselves against them and their writings. For truly, pious Antiquity believed this care to be theirs, that they drive out the doctrines and insane superstitions of the Jews, and publicly malign their deserved infamy, they clearly approved, the book of Tertullian against the Jews; the book of Clementis Alexandrinus against those living in the Jewish manner; the three books of Cyprianus addressed to the Romans against the Jews; the book on the Trinity of Gregorius Nyssenus against the Jews; the fifteen discourses of Chrysostomus against the Jews and Heretics, the Oration of Augustine to the Catechumens [translator's note: catechumen, one receiving instruction in the Christian religion], his oration against the Jews, and Dialogue on the strife of Church and Synagogue; the book with complaints of Cyrillus Alexandrinus against the Jews; and, older than all, the debate of Justinus the Martyr

with Tryphonis. From the following age, there are added, what Bishop Julianus Toletanus; Bishop Leontius of Cyprus; Abbot Anastasius; Bishop Agobardus of Lyons; and Bishop Theodorus Abucara of Caria [translator's note: Caria, a region of S.W. Asia Minor]; devised against the Jews. It is (possible) to come upon the books of all these last, together with the Debate of Archbishop Gregentius of Tephrensia, who preceded them in age, with Herbanus the Jew, in the Library of the Consecrated Fathers. We keep silent about the names, which are many, of the more recent, standing in the same tracks; [translator's note: standing in the same tracks, i.e., who adopted the same positions and attitudes.] especially, because already before us he diligently reviewed these, the distinguished Theologian Joh. Hoornbeek in Prefatory Remarks of a book of much learning, composed for convincing and converting the Jews, the fame of which man few have escaped. Notwithstanding, they were not lacking among the Old and equally the Recent, who believed it of whatever sort not to be sufficient; that those, who had been about to argue against the Jews, should carry this out all the more actively;

[p. 51]the irreverence of the Jews, and of the arguments by which worthless men assailed the Christian religion, were recognized in the Church; but, to assist in this endeavor, and wishing to oblige a service, they carefully kept in mind, the books, which written in secret against the Christian religion, were maintained, although abounding with dreadful utterances against Christ, sometimes even they made only unspeakable slanders of the public law, in order to show their resentment. I will not deny however, from the first Centuries near to the time of the Apostles, I am scarcely able to procure examples of this thing. As one might expect, the Doctors of the Church who explained to them, what they had learned from association with the Jews, or had fashioned for themselves from their arguments, satisfied to rebut, furnish sparingly and with moderation what (things) they have found out of the hidden literature of the Hebrews, and (their) poisonous stench against Christians, nor do they inform us fully. The reason for this, not because they feared to put forth such things: for, if anything by chance fortune from these same things becomes known, they do not conceal it, but expose themselves to it; but truly because having set out in the Hebrew language they had made little progress, and thus were prevented from investigating the innermost secrets of the Jewish people. I am therefore almost forced to agree to the opinion of the disturbed Peter Cunaeus, which l.1.de Republ.Hebr.c.18. he reports although somewhat too freely: *Among all the Greeks and Latins, who guided the early Church, only Origen with Hieronymus was skilled in Hebrew, and I almost said too much. The rest, had not not learned the the first rudiments even.* However, progressing all the way to the Ninth Century, it is permitted to us to thrust a foot a little, in the writings of Agobardus Bishop of Lyons, and of Rabanus Maurus, the Moguntinus (Mainz, Germany?) Archbishop. We come upon the one offering a small book or complete history of blasphemies, the other liberally offering the foul sayings of the Jews. Concerning the first, an opportunity will be given at another time of handling it. Now let us look at Rabanus Maurus, who by the testimony of Trithemius in a book about Ecclesiastical Writers (Writings?) *in his age in the entire Church of Christ he had not an equal;* and the same Trithemius bringing forward thusly in Chron. Hirsau. ad Ann. Christ.856. *he died not without the expectation of sanctity (sainthood?)* Moreover, this Rabanus, in a book against the Jews, writes thus about them: *May your holy Sanctity hear for a short while, how they mock and deride with unspeakable and incredible blasphemies, and loud insults, our Lord, Jesus Christ, and his Christian people.*

[p. 52]*The Holy Apostles they wickedly with altered appellation pronounce Apostates; as if not sent by God, but fugitives of his law. The Gospel, which we from the Greek language understand*

as good tidings, they maliciously changing (it) from (its) proper tongue, call Havongaljon, which is interpreted in Latin as the Revelation of Wickedness: asserting namely, that the divine mystery of human salvation is not in it, but wickedness, by which the entire world is sent into error, has been unveiled. Rabanus did not judge these things worthy, that he should rebut even a word, inasmuch as to recite such things even, is to have refuted it. For, then at length, whenever Jews debate in arguments with us, the condition of the debate is left, that they put forth nothing of their opprobrious accusations, and not even one word of such, unless, when some reason compels it, it is necessary to exchange words with them. By the proven truth of the Christian religion, and by our duties, we are in no danger, evil words always recoil upon their authors, undergoing eternal punishments. Therefore returning to Rabanus, we follow up from the same the remaining insults of the Jews against Christ and the Christian religion, which he [translator's note: he, i.e., Rabanus] wished to come to the attention of the pious faithful. He says therefore further: They speak evil (of the fact) that we believe in him, whom the law of God said to have been suspended from a timber, and to have been cursed by God: and therefore on the same day on which he was suspended, it had been ordered for him to be buried; lest, if he remained the night on the cross, their land would be defiled by him. But they know not, him to have been fixed to the wood of the cross by nails, and to have been suspended by that very fastening of nails; but by the custom of thieves who are now suspended, they make it a dishonor to have been (so) punished: and by crying out, and their magistrate Josue ordering (it), he was quickly taken down from the timber, and in a certain garden full of cabbages, was thrown into a tomb, lest their land should be contaminated. There follows after other things: The same Jesus Christ our Lord, in order that they should make (him) irremediably hateful to their hearers, they named him in their language Vssum Hamizri: which in Latin is Dissipator Aegyptius [translator's note: in English, the Egyptian Destroyer]. ---The cult, which those faithful to it in the whole world exhibit, they call the cult of Baal, and a religion of a foreign God: as if it is the very one about which it is warned in the psalm: There shall not be in you a new God, nor shall you worship a foreign God. They affirm (themselves) to belch forth that burdensome and most foul stench, which is accustomed to be sensed in the morning hours, in the beginning of the summer season, from the torments of Hell, by which he among the shades is tortured, with which he threw their people into confusiuon, and deceived the entire world. Whence both interpreting the peoples of the nations, who have accepted his faith, to be Babylon, and understanding our Christ to be the King of this Babylon: whatever in that vision of Isaia, whose title is The Burden of Babylon, is said about the freeing of the people of God from the Babylonian captivity, and about the destruction of the King and of that kingdom, they endeavor most wickedly to transfer entirely to their deliverance from this new captivity and to (their) rejection, as they think, of Christ.

[p. 53]*And they say, although from their elders, when he was taken down from the timber, and buried in the tomb; so that all should know him to be dead, and not resuscitated, he was again extracted from the tomb, and dragged through the entire twisted city; and thus thrown out: and because of this, to this day his tomb stands empty, and is filthy with stones, and filled with garbage which they are accustomed to throw out. ---But they, not satisfied with so great and such blasphemies, devolved into such a deep abyss of infelicity, that it is persuaded to them, and carefully heeded among them, that no utterance of theirs before God is able to be received, unless in it they curse our Lord Jesus Christ: declaring him to be ungodly, and the son of an ungodly (person), that is, of I know not what pagan, whom they name Pandera: by whom they say the mother of the Lord to have been debauched, and from this (him) born in whom we believe. From the time of Rabanus, since we are not so far from it, afterwards we are carried into those times, in*

which it is not done to such a degree, that the errors and malice of the Jews should be exposed, or that these men wandering pitiably, gently, with words and good considerations should be led to the sheepfold of Christ: but instead, it was a concern to men, that they should harass the Jews, should torture them, and should remove them from their midst by various penalties, and should plunder their belongings. Particularly however during the time of the Crusades, or the expeditions which were undertaken for recovering Palestine, it was believed that everything was permitted them against the Jews, who followed the sacred symbols, shameless licentiousness. For truly, since they were setting out to make war against non-believers, they believed it (to be) justice, from the Jews, who were enemies of the Christian name itself, to make a beginning of the war, stimulating those soldiers with the riches of the Jews, and adding to those who were hastening, a spur, to the clamorous Monks. R. David Gans in Zemach. in part 2. pag. 71. b. touches upon this matter, but fearing the Christians, briefly and discretely ...Hebrew text... . That is: *Henricus IV reigning as Caesar in the fortieth year of his Supremacy, which was the year 856 of our reckoning, but the year 1096 of the Christian Epoch, came to an agreement among the Christians about making a military campaign into the land of Israel, for seizing the sacred city Jerusalem. They affixed to their clothing a red cross as a symbol, and then the Jews experienced the most calamitous time.* That cruelty moved not only the compassion of Saint Bernard writing thus Ep.322. to the Bishop, Clergy, and people of Spirensis:

[P. 54] *The Jews must not be persecuted, must not be massacred, must not be driven out even. Because of this, they have been scattered into all regions, and while they undergo the just punishment of a great crime, they are witnesses of our redemption.* But also in the Turensis Council in the year 1236 as is explicitly set forth in Laurentium Bochellum l.1.Decretorum Eccles.Gallic.tit.13.cap.12: *We most strictly forbid, that those marked with the cross, or other Christians, should kill, or beat Jews, or invade or carry away their possessions, or presume to inflict any injuries whatever (on them): since the Church supports the Jews, which does not wish the death of the sinner, but (wishes) more that he should be converted and live: know that if any shall have presumed to attempt the contrary, they shall not escape the Canonical punishment.* In the midst however of these most grievous troubles, by which from the Crusades and other seized opportunities, these unfortunate people were thrown about, Popes Gregorius IX especially and thereafter Innocentius IV, begin to make attacks against the books and the Jews also, they attempt to eliminate entirely from the world the Talmudic volumes, as has been said already, and by the most stern edicts they order to burn immediately all copies of this. No one does not as an easy task come up with a reason for this. Just as, in the past and now, not only the mass of men, but also the wisest (of men) had been persuaded, to the fullest extent possible, that the Talmudic work contains nothing except insults against Christ our Savior, and false accusations against the Christian religion; or if at some time there was an end of this, as a remainder the most absurd fabrications, and foolish laughable tales of crazy Rabbis, which would not be advanced by sane men, the not sound in health Orestes himself swore to complete entirely. And so, just now unexpectedly, I see myself forced into that position, that is unavoidable by me, to declare certain things about the Talmud, and to show, how erroneously these things have been believed true, and are believed even now. These things, While I am thus setting them forth, I fear that some will consider these things, which I seem to wish to put out of consideration from the Talmud, to be prepared out of my irreverence and madness. For, as far as it pertains to those things which are said to be written there, which are injurious to Christ and his faithful followers, they are able, who are of the opinion that the Talmud abounds with such things, to justly present to me the testimony of a Jewish man himself, Rabbi Lusitanus, from a Mittelburg Conference, which the

distinguished Theologian Joh. Mullerus relates in *Rabbinisma* p.42. He has one especially: *It is freely said, a confutation of the New Testament does not exist in the Talmud, although in it are found everywhere asserverations [translator's note: asserverations, i.e., pronouncements] of the Evangelists, doctrines, and histories, and of what sort Christ was, and what kind even of followers he had, whence,*

[p. 55]and by which, it is clearly demonstrated, when he was born, why, how, and under whom he suffered. Again it is taken up with these words: *There exist in the Talmud entire books in which the story of the Gospels is abundantly condemned.* Now, the Talmudic fables have long since gone off into old tales, which are more foolish, and more absurd, as it were, than all those which aged old women are accustomed to tell for quieting little children. Whence, the common men, both know, and laugh at, other unnatural narratives of others, of Raba(?), of the spendthrift Channa(?), about a great bird, (about) an immense fish, (about) the deep sea, (about) a giant frog. The rest, which many before me have told more copiously, I will tell very briefly. For it is handed down, the Jews insist, the Great Best God of Moses besides that Law, which he ordered him to bring back in writing, to have given another in addition, making an explanation and understanding of the first, not to be handed down unless by oral tradition from parents to their children. This however, from whatever place the law arose, had been maintained by that plan all the way to the final destruction of the city and temple, finally with Jerusalem completely overthrown by Vespasian, the Jews scattered through all the extremities of the world, when they led a precarious life in captivity and exile, fear assailed Rabbi Jehuda, who deserved the appellation of Saint among his own people, and was a contemporary of the times of the Emperor Antonius Pius, that because of the great miseries of his people, and their deportation into the most remote lands, the Oral Law would be erased from the minds of men. And therefore, the Wisest having been summoned into a council and for assistance, it was diligently inquired from those Jews, from whom it was lawful, by voice and through letters, what ordinances of the oral law they had learned from their parents, and in fact they sought out scraps of paper from everywhere, on which hitherto for the sake of memory the traditions had been written. All these they arranged according to established categories of doctrine, and collected into one volume, to which they imposed the name ...Hebrew word..., that is, ...Greek word...; the Emperor Justinian in Novella 146.cap.1. entitles it *Secundum editionem*, [translator's note: *Secundum editionem*, in English, the Second Statement].. I have not denied some interpolations to have been added after the death of Rabbi Juda, but they are few, and were added quickly, and they are especially mindful of Rabbi Juda himself. The completed book, soon began to be regarded of great value, and began to be read not only privately, but began to be taught in the Schools of the Jews. And truly, brief and concise of speech,

Note by translator: There is an obvious typographical error in the book at this point: this last word is shown as "sermones" at the end of page 55 and as "sermonis" at the beginning of page 56; "sermonis" seems to be the correct rendering.

[p. 56] the style in which it was put together, seemed to demand some explanation, accordingly, Rabbi Jochanan, the superintendent of the School in the Israelitish land, in the two hundredth year after the destruction of the temple, with Raf and Samuel, two Students of the Blessed Rabbi

Jehuda, began to explain the Mischna with a commentary, but not very successfully; they augmented the fog of obscure things by equally obscure things, (they augmented) the rude diction, because of which that explanation was always of scant authority among the Jews, nor is it much worn by the hands of readers; who generally habitually name it the Jerusalem Gemara. In Babylon Rabbi Jose, and after him, Maremar with a Colleague Mar, in the fourth and fifth centuries after the birth of Christ, with the untiring labor of seventy two years, brought an effort to explaining the Mischna that was more worth the pains. By the zeal of these, thus finally a new Commentary of almost all the Mischna came forth, which by an appropriate name is called the Babylonian Gemara. The word denotes however ...Hebrew word... *the completion, complement* or ...Greek word..., the Gemara thus embraces those things, which apply now to revealing the ...Greek word... difficulties, now to making good their imperfections. Either work, that is the Mischna with its Commentary, is commonly named by the one word ...Hebrew word... *Talmud* or *doctrine* or *instruction*, because almost all the sacred and worldly wisdom of the Jews is contained in these books, and because in learning these by heart, they spend all their lifetime. Not however always is the word Talmud applied with this signification, for there are times when it signifies the Mischna alone, there are times when it signifies its bare explanation the Gemara. It is taken with the first meaning, when we assert Rabbi Juda the Blessed to have been the author of the Talmud, who it is certain composed only the Mischna. Thus, adducing the evidence of the Mischna, we are accustomed to cite the Talmud; and the Most Learned Man the Emperor Constantine, who explained for us with a latin translation and notes, the book of the Mischna alone about the dimensions of the Sacred temple, which appears to be from that number, which clearly are brought forward by the Gemara, prefixed to those works the title: ...Hebrew text... *the Middoth Book of the Babylonian Talmud or the Measurements of the Temple*. The Gemara also even when it is opposed to the text of the Mischna, is accustomed to be sold under the name of the Talmud, by an old custom. For it is read thus in Pirke Avot c.5: ...Hebrew text...

[p. 57]...Hebrew text... . That is: *A son who is five years old is subjected to the reading aloud of the sacred literature: ten years old, to the study of the Mischna; thirteen years old, he is obliged to observe the precepts: fifteen years old, to learning the Talmud; eighteen years old, he is ready for marriage*. Since therefore, so diverse are the meanings of the word Talmud, it is applied at one time for the Mishna text together with its Commentary, at another time accepted for the former, or for the latter separately, there are unable also not to arise from this situation propositions very discordant among themselves, and likewise an assertion, according to a varied meaning of a word, can be turned around to truth or falsity. Namely, if by Talmud I understand the Mischna alone, I will truly affirm, nothing blasphemous is able to be found in the entire Talmud, nothing against Christians, no fable even, no indeed, not anything which is completely foreign to reason.

Note by translator: In the Addenda section of his book, Wagenseil has additional material to be added after "no indeed, not anything which is completely foreign to reason." This material is as follows:

[Addendum for p. 57:]Let these praises of the Mischna suffice; for it greatly exceeds every limit and the truth, what Antonius Margarita in a book about the Jewish faith in the chapter on Scenopegia, said about the Mischna, that nothing profane was contained in it. These absurd

words of a bungling man, in which it seemed to be recognized, that it was possible before the birth of Christ and Christians, that the malicious charges of the Jews fell against them no less than against him, that truly it makes the Mischna also older than Christ himself, are: Talmud den sie ...Hebrew word... (Gemara) nennen/ ist nach Christus Geburth gemacht worden/ auch alles/ was wieder Christum/ Christen/ und Christlichen Glauben/ ist hernach gemacht/ denn der Thalmud der vor Christus Geburth ist gemacht worden/ heist ...Hebrew word... (Mischna) in denselben wird nichts ungottliches gefunden.

It comprises only the pure ...Greek text..., and is, as we said, the body of Jewish Law, at one time not written down. The situation is thus, we are able to set up a suitable and trustworthy witness, a Man most knowledgeable of these things, worthy of every commendation, Joseph de Voisin, Priest and Burdegalensis Ex-senator, who reviewed carefully in his own *Observationes* into the Prelude of the Dagger of Faith of Raymundus Martinus, not only the general *Oeconomia* [translator's note: *oeconomia*, household economy, economy, husbandry] of the Mischna, and all the material of the books, but also thusly the arguments of each chapter, from which it appears, the Jews there have been anxious about or disturbed absolutely no things of the Christians. That it is superfluous to adduce the opinions of others besides Voisinus, to which we now with certainty call out further support, the testimony itself of these things establishes. For there are translations in the middle of Learned Men [translator's note: i.e., in the middle of the book entitled "Learned Men."], which exhibit some Mischnican books to us in Latin. And indeed, Johannes Coccejus gave us the Sanhedrin and Maccoth: moreover Robertus Sheringamius of Cambridge the title Joma: Joh. Vlmannus set forth the Titles, Sevachim, Berachot, Nedarim, Nasir, Schevot, Keritut. Joh. Henricus Otho interpreted the book titled Schekalim; Sebastianus Schmidius, the foremost Theologian in Germany, and in effect a father to us, shared translations into the Schabbar and Eruvin with us, he has however done many more by far. To these can be added, our own attempts directed to the Sota.

[p. 58] Truly in all of these (but, we speak of the Mischna only, not at all also of the Excerpts of the Gemara, which are added to the works of others,) certainly it is possible to find neither fictitious tales, nor fables, nor anything spoken foolishly, but real laws or traditions, as they will be forced to confess, who may wish to undertask the task of reading them. They will, I confess, encounter difficulties, both so many and so serious, that unless they have been thoroughly taught in Hebrew and the Talmud, often, an entire chapter, indeed treated as a whole, once and again, read through, (finding) not the sense even of one small (commatis?) in the Latin version, lightly and in whatever way and whatever the Priests may wish for themselves, to which they may strive, all conjectures whatever are explored; unless by chance, the Interpreters who have added notes, as if surrounded by darkness on a moonless night, should provide a torch. I beseech those, who call these things into doubt, in reading the translations of the Schabbar and Eruvin (for these are out of the most difficult books of the Mischna), that they make a test. Truly whatever (may be true) of the published books of the Mischna, the appearance and condition of all the rest is the same, and (may there be) peace concerning fabulous tales there, and deep silence. It is therefore in some sense true, and paradoxical, that no fabulous tales exist in the Talmud, to the extent certainly that the word Talmud, in its best known meaning, signifies the original part of the work, and the text to which the rest as it were bare additions supervene. By insisting upon this same definition, we offer it also more fully as true and certain, nothing whatever is contained in

the Talmud, which verges to any degree upon insult against the Christian religion, and, (I speak in the manner of our times) Rabbi Lusitanus lied through his teeth [translator's note: the latin is "through his throat" but the English idiom is "through his teeth".] when he stated *there exist in the Talmud entire books in which the total history of the Gospels is completely rejected*. For these things, in whatever sense the word Talmud is finally taken, are completely false, nor even do they hold true of the Gemara. The Gemaric books correspond to the Mischna, as the Commentary to the text, nor are there treatments in the Gemara of another argument, such as are contained in the Mischna, indeed, as we have already indicated, the Mischna recognizes many books for the Gemara. But if therefore even in the Gemara *there exist entire books rejecting completely the total history of the Gospels*, it would be necessary that there be some things of the same element in the Mischna, which can by no means be found, again the Mischnic Summary of the Outstanding Voisinus attests this. Whence, whoever this Rabbinus was, either a man

[p. 59]completely untaught and ignorant of all the matters of his religion, or he was a paltry fellow and by far the greatest rogue, he did this one thing, although he had no power in the legal community, he aided his evil cause with contrived frauds, he threw doubt into Christians with this specious and plausible argument, as if long ago the whole history of the New Testament, had been ...Greek word... clearly shown by the most venerable Learned Men, who are mentioned in the Talmud, and who had lived about the time of Christ and the Apostles. Nor is there (reason), that anyone should throw up to me the Talmudic tract, which is inscribed Avoda Sara, that is, Concerning Idolatry, which, besides many things which were seen as insults to Christians, other sections of the Gemara, in entirety, that is all the Mischna with the Gemara, according to a decree of the Tridentine Council, Marcus Marinus Brixienis, cut out from the remaining body by pruning, and tried to eliminate from the public, for which reason no copy of this book is contained in the Basil edition of the Talmud. Indeed I recognize this to have turned out thus, and them to have approved this act, by whom we we grieve such things to be cut out. But, I say again and again, in the entire Mischna there is not a ...Greek word..., which would obstruct the holy rites, or hold them in contempt; not being excepted comes the book Avoda Sara, but it, I shall say most gently, by the pure carelessness of the Tridentine Fathers, was condemned by perverse suspicion, and not unless it is also now heard badly by those, who not even as traitors access the Talmudists, much less as spies. Doubtless this book touches the unholy cults alone of the Gentiles, and the loathsome superstition, which at one time led the age astray, Rabbi Judas Sanctus (this cognomen [nickname] is used by us, as a discriminant) was the ruler (over it) at Rome. These holiday celebrations are named there, the Kalends and Saturnalia, a lively celebration of birthdays and the first shaving of the beard: the divinity of Mercury, and of Aphrodite are expressed by these names. Further, you may see that there it treats of the deification of the Emperors, The Signs and images of the Gods, with which the entire city was filled, and especially disapproved are the figures holding a bird, ball, or staff in the hand, than which nothing offers itself to us yet more frequently than in the Coins of former Emperors. Their inscription is about Sacrifices, in which bulls are offered, or incense is burned; an inscription, about the worship of the Sun, of the Moon, and of the rest of the Stars; an inscription, about the warm baths which the Romans visited so frequently, and their dedication. And these are almost always,

[p. 60]those things which are brought out in that book about ...Greek words... rites or customs, the rest of that treatment (it is however briefer, and has only five chapters) supplies the laws, how the Jews ought to conduct themselves about interpretations (explanations?), or outside those

cases also how to converse with people, or to bargain. But those things, which relate to Christians? It makes however something toward excusing the Tridentine Fathers, which the Jews commonly affirm, Christians are singled out by that tract; that more recent Masters, and Counselors of the law of the Hebrews, from those decrees against gentiles, made conclusions about Christians and their religion. Truly, this error is easily pardoned the Jews, who have no familiarity of the Roman antiquities, of the heathenism of their religious ceremonies and equally their Chronicles, and of our doctrines, nor do they know enough, they don't know a pig from a dog.

[translator's note: this last phrase is idiomatic: "nec sciunt quantum aera lupinis distent," literally in English "they don't know how far the odor of hops extends," is equivalent in English to "they don't know a pig from a dog." For this, see the Abridgment of Ainsworth's Dictionary, published in Philadelphia by Uriah Hunt & Son, in the 1800s obviously, but undated, for the meaning of Lupinus. The above translation is given.]

Moreover that august Tridentine Judicial Court(?), because, as the Englishman Edmundus Campianus tosses out in ratio 4 to the Academicians, *such a great diversity of peoples, such great choices of Bishops of the entire world, such a splendor of Kings and States, such a kernel of Theologians, so much sanctity, so many tears, so many Academic flowers, so many languages, such great subtlety, such great labor, such unbounded reading, such great riches of virtues and studies, were implemented* that it could discern nothing here that was inconsiderate or precipitate, was reasonable. But if however the books, which the Jews apply against Christians, and from things said therein against pagans, they weave consequences in future about us, they must be destroyed, it should be suitable to wrench out from them completely the Sacred writings in particular; for about these most particularly, by distorting them with the most corrupt interpretations, they indulge to the fullest their malice and savage hatred toward us. There are meanwhile places, although few, and as if in passing, this I insist, considering the antiquity of the Mischna, which some fruitlessly call into doubt, claiming, this great argument, that there is nothing to discover in it against the Christian religion. For because it supplies in abundance warnings so much against the pagan superstitions of the Roman People, unless everything deceives me, it is necessary, in that age, that it should have been written, in which Heathenism prevailed far and wide, for the Christian religion was utterly despised, and oppressed lay hidden in crypts and caves, nor did it seem ever about to take up strength. Certainly, you may rightly consider, a sewn together patchwork preceded the Mischna in the third century after the birth of Christ, or in the age of Tertullianus,

[p. 61] in which by his testimony in Apologet., the Christians already *filled all of the Roman clans, the cities, islands, citadels, free towns, public exchanges, the forts themselves, the tribes, the decurias, the palace, the senate, the forum: the temples only were not theirs*. But even in these, and subsequent, coming times, in which Christianity from one day to another grew more and more strong, the Gemarics did not neglect to assail Christ and the Christians with scoffings, as I will warn in a short time. But there is another part, of the Mischna, which we can give proven great age; equally it suffices also to have said this in the words of the Talmud, insofar as the Mischna is meant by that name. Further, if by that word, which wishes Gemara to be

understood as the Commentary of the Mishna, beyond putting forth the hand to it, we confess and freely, many things to be contained there, about which anyone might justly think, the lively folly to have been senseless, which produced such things. Indeed the Jews excuse this, an entire book having been put forth to this end ...Hebrew words... in which most ...Greek words... or absurdly said in the Gemara, they are brought back to a more appropriate sense. Menasse ben Israel in l.2.de Resurrect.c.19. promised to treat the same argument. Many from the Christians also feel kindly about these empty chatterings, and among the rest our Cl. Dillherrus, in Atrium Linguae Sanctae p.89 wrote. *It is beyond controversy, that many things that are absurd, fabulous, and foolish are contained (in the Talmud): although not immediately are all things, which seem most awkward, to be considered as such. The Jewish people of olden times, in the manner of all Orientals, explained arcane mysteries through figures of speech, allegories, pleasant and clever expositions very like fiction and fabulous tales: so that by these things they should entice the more uneducated and simple people to reading, and should capture (them) by these as it were artificial allurements: moreover, they drove the intellectual reader, to carefully examining and explaining the profound mysteries, hiding beneath the pretty bark. In this manner the poet Ovid, in his books of Metamorphoses, set forth Ethics, Politics, Natural Philosophy, and (as some think) Alchemy.* Besides, as I confess the truth, the more those fables of the Gemara are considered and pondered, always the less credible it is, that much hidden wisdom is contained by them. For they differ in their total appearance from the symbolic plan of teaching of the old Orientals, and so they can be thought, as anyone is justly able to conjecture, unless pure monsters nourish them. There are, places where you may find in the Gemara, the disciples themselves will testify, these stories of the Masters will appear not at all absurd to their ears and minds, no other true response to be given,

[p. 62] than that by the stories faith is most simply exhibited. To which purpose one falsehood is often covered by another falsehood, lest the rain come through. And in truth, if great mysteries should be hidden in the covers of those fables, certainly our Jews should be able to pluck them thence, and point out to us, what the old Mythologists wished (to express) for themselves. Since indeed the understanding of the remaining things handed down in the Gemara, was preserved almost by tradition alone, thus there is no doubt, by the same work of most marvellous tales the hidden meanings came through to later descendents, only such as they held hidden in their bosom. For, those things which are now brought forward by the Jews to defend those nonsensical trifles from falsehood, they are reckoned as pure conjectures, and are generally colder than the alpine snows. And indeed, even the more learned among the Jews, do not commonly accept narrations of the Gemara, other than by a strict interpretation, nor do they in any manner call them into doubt. Hence, the opinion must be accepted of the Apostle, who writing to Timotheus, clearly and beautifully termed the Jewish fictions ...Greek words... I would believe however that most of the old fables to have been thus published by the Masters, that they should mitigate by them, the tedium which the ...Greek word... of the most difficult discussions gives birth to in the minds of pupils, and temper the more strict doctrines with some pleasures. Often also only for the purpose of showing cleverness, they affixed strange and in all probability foreign meanings to the writings of the Scriptures; sometimes having fallen into an opposite position, a word having been used figuratively, they accept its proper sense, not at all disturbed by that absurdity which follows thence. Therefore we confess, I discover in the Gemara fabulous tales, they are artless, feeble, and stupid, and in fact unsuitable explanations of Scripture. And truly it similarly contains some given works, which specifically, are so written in abuse of our Christ Saviour, as to be of ambiguous meaning. For the Jews themselves deny this, they do this with a

vehement assertion, contending a far different Nazarene Jesus to be mentioned in the Gemara, than he who is worshipped by Christians in (their) religion. Rabbi Moses Nachmanides strongly declared the same before James King of Tarragon, and all his Court and Clergy, in that Debate which we cite. And in fact in our work on the Sota pages 1954 and the following we inserted ten arguments in all, by which Rabbi Salomo Zeui in the book he named Theriaka Judaica, he apparently labored to render (the impression), that absolutely nothing

[p. 63]concerned our Jesus, that is referred to in the Gemara about a certain person who was judged under that name. Nor truly are (these) different from the opinion, of the Man of great name among Christians, Galatinus l.1.de arc. Cathol.ver.c.7, Paulus Ricius in (his) abstract of the Talmudic teaching; and especially Wilhelmus Schickardus in the introduction to Tarich Persicus. But meanwhile I do not alter (my) opinion, which I gave after those Jewish reasons adduced in the Sota, for it is persuaded to me that sacrilegious men alone reviled our Redeemer; why moreover I believe thusly, I have set forth the reasons. Meanwhile, by warning that, they wander over over the entire sky, who say, who consider, and try to persuade others, that the Gemaristas carry their insults against our Lord Jesus God in a full wagon. I do not now think the importance of the affronts themselves, because they are spoken to the son of God, to be immeasurable and boundless, I freely confess (this); I say this only, I do not thus with many words absolve of blame all those things, about which because they were said against Christ, mistrust prevails. Without doubt, the places are very few, in which in the entire work of the Gemara mention of a Nazarene Jesus occurs, and almost not at all others, than those which V. C. Guilielmus Henricus Vorstius collected in their entirety, and reviewed wholly in Observationes ad Chronologiam of R. David Ganzius pag. 257 and other following (pages). There are therefore, as our opinion indeed reports, not only fabulous tales in the Gemara, but also some abusive insults against the dignity of Christ; and also, because the Gemara is sometimes wont to be referenced by the name Talmud, either of the two parts from the Talmud will be correctly denoted by this meaning (of the word Talmud), indeed by that meaning also, by which the word Talmud denotes that entire work, consisting of the Mischna and Gemara together. For because it applies to each part, it is not able not to be said with some reason even about the whole, since the whole is composed of (its) parts, that it receives completeness. Truly, this having been agreed upon, it will no more be permitted to assert about the Talmud of the Jews, or about the body of their Law, than about the body of the Imperial Civil law, that it gushed with fables and trifles, certainly, because the old Gloss which is usually added to it, recognizes such, and is often wont to come (be recognized?) as part of the work. Unless, I embrace the Mischna with the Gemara by the one general word, which is more acceptable, than the Collection and Codex along with the Accompanying Gloss. Similarly however besides we do not fear to insist,

[p. 64]that there are in the Gemara and equally in the Mischna, many useful things, and that no type of learning exists, which cannot be helped and embellished therefrom. These contradictory expectations are again able to be seen, as the majority think, that nothing very worth the price of the effort can be learned from the books of the Jews, not only from the Talmud, but from however many others which may exist, and you may frequently hear, and more frequently read, to be called out by the authority of Johannus Forsterus, one time Wittenberg Professor of the Hebrew language in the Academy, who in the beginning of the Preface which he put to his dictionary, he earnestly spoke and published from his mind the opinion: *In the Commentaries of the Rabbis there is no light, no knowledge of God, no Divine Spirit, no true or substantial knowledge of any discipline or art, nothing of languages, and not even knowledge of Hebrew.*

And who at the end of that preface, finally erupted into these words: *The aptness of the more sensible is a source of comfort to me, who confess what is the case, and rejoice, the truth of the Hebrew has been cleansed by me from the filth of the Rabbis, by whom it has for many years already been defiled and obscured. If there is anyone, who has poured out his efforts into the Rabbis, who has been engaged in their Synagogues for a long time, who has nourished them as teachers at his own expense at home, who has studiously unrolled their memoranda, it is Fosterus, and however (I call God and my conscience as witnesses) I have brought back nothing of excellence, and which would be worthy of singular praise. I was as addicted to them in the beginning, as anyone else, but as I was once the more addicted to them, I have now become the more hostile, I confess that I have truly lost all the work and oil, but not without anguish.*

[translator's note: the expression "lost work and oil" is idiomatic in latin; it means "wasted time and labor." (See the word "oleum" in Lewis & Short's Elementary Latin Dictionary.) I truly do not know, whether these things have the taste of a certain conceit, or whether Fosterus felt so boastful about himself, that he considered Hebrew letters reborn with himself, them to owe him all (their) spirit and blood, to be about to carry age through his kindness. It looks not otherwise, much too arrogant, than the inscription he made to the named book, and which is expressed in these words: *A new Hebrew Dictionary, written out not from comments of the Rabbis, nor by a stupid mimicking of the Doctors of our country, but drawn forth and from the treasure itself of the Holy Bible, and from an accurate assessment of its topics* Indeed I do not wish to completely scorn the Man with his works, and that they should follow this leader through me, let them receive his warnings, let them amuse themselves with that book published by him, whom it pleases, I do not impede, I am not envious. In the meantime, I have examined and have seen, there are in the Dictionary of Fosterus many plainly erroneous things, which the Rabbis would have taught him far more correctly, if he had used them in consultation. Hence not without reason someone has pronounced, a more solid knowledge of Hebraisms has sufficiently

[p. 65]vindicated his scorn of Fosterus, nor is it necessary, that we should fight about it, or that we should spread abroad the serious errors of the Man, since they offer themselves voluntarily to anyone reading. There are truly manifest excellent books of most Learned men, in which because of the innumerable pieces of the Talmud which are brought forward in them, by the very fact, it is shown enough and to spare, that much gold is hidden among the rubbish, if only someone applies mind and hands to digging it out, in company with Minerva. [translator's note: "in company with Minerva" (una cum Minerva) is obviously an idiomatic expression, whose exact connotation is unfamiliar to the translator; it probably means something like "with art, skill, or learning," since Minerva was the goddess of wisdom, of the arts and sciences, and of skilled trades.] I call as witness here the works of Raymundus Martinus, Petrus Galatinus, Paulus Fagius, Sebastianus Munsterus, Josephus Scaligerus, Caesar Cardinal Baronius, both Buxtorfiuses, Hugo Grotius, Wilhelmus Schickardus, Johannis Drusius, Petrus Cunaeus, Jacobus and Lodivicus Capellus, Johannis Cameronis, Sixtinus ab Amama, Samuel Petitus, Ludovicus de Dieu, Dionysius Petavius, Johannis Seldenus, Guiljelmus Henricus Vorstius, Joh. Henricus Hottingerus, Theodoricius Hackspanius, Sebaldus Schnellius, Johannis Coccejus, Constantinus l'Empereur, Johannis Morinus, Josephus Voisinus, and illustrious men very like these, whom the literary Community numbers among among (its) guards and ornaments. I intentionally pass over the names of those who surviving to this time are living. Moreover the Talmud is especially useful for illuminating the Sacred literature, so that we may properly understand the words, laws, customs and practices of the ancient Jews, which are mentioned in them, it brings together so much, that there is no book in the world, which exhibits more than it. Certainly wishing to learn

the ancient events of the Greeks, we consult the Writers of this race: hardly any are able to teach us Roman affairs better than those who, living in Roman Italy, recorded these things in writings. We proceed by the same path to search out properly the practices of other Peoples, at this time something handed down by them to memory is available. Because, what had been received into use among each people, what in true fact it consists of, thus from no human that can be investigated by conjecture only, but witnesses are searched for, who will make these things known to us. On the other hand, besides the sacred tablets, the Jews do not have a book older than the Talmud written in their language. Therefore when a question arises about the meaning of some word which is rarely read in the Old Testament, about some religious observance, it is necessary to have recourse to the Talmud. And truly, those institutions, which are mentioned in the Talmud, that they at one time most certainly existed among the Jews,

[p. 66]the authority of the New Testament clearly demonstrates, in which more things of theirs can be found, in the clearest words. Just so The Englishman Joh. Lightfootus, a man most experienced in the Hebrew literature, exhibited a praiseworthy work in treating the Four Evangelists, when from the great work of the Talmud, he applied himself to bring light to the Sacred Writers, and to illuminate certain obscure remarks. I carry out that work ever so much, it is completely stuffed with recondite learning, and it supplies many things, about which no one ever thought up an explanation, nor was able to think up an explanation without knowledge of the Talmud. If only the fates had permitted the Man, to treat all the books of the Sacred Writings by the same plan; but, because death intervened, it must be hoped, that another by the way pointed out, may hasten to the goal, entering into great and substantial thanks among the honorable appraisers of things. In other respects, I have freely conceded, by us up to now praising Talmudic things, the discussion was about Judaic religious Observances only, or ancient things, things finished, and ancient, for things which concern the dogmas of faith, the mysteries of true religion, must be learned from everywhere rather, than from the Talmud. Indeed, I do not approve all ancient rites without distinction, or praise (their) heralds, many of whom our Saviour himself condemned, he taught (them) to be entirely against the will of the supreme Law Giver. I especially contend that, (things) of the ancient Jews, whether property, or hostile institutions, which make for knowledge of the people of antiquity, to an understanding of the sacred literature, must be sought from the Talmud. Indeed I am unwilling to enter into a denial, that we are able also to be very much helped in these things by the reading of Josephus (they, who are badly disposed against the Talmud, put him in opposition to us, they persuade that only he should be consulted), but in many ways I put him before the Talmud in narrating Judaic history. For I have not disapproved that Exerc.1.ad. Apparatus. Annal. of Casaubonus Baronius: *No one of the learned is ignorant that, equal faith must be attributed to the Rabbis even in sacred history (certainly in all else they are much blinder than moles).* But in truth, within these limits, it must be insisted, by reason of another pronouncement of the same outstanding Man, which is in Exerc.16.n.15, to all of which I do not equally agree, when namely he arbitrarily admonished: *Too little is not attributed to the Rabbis, when the Hebrew language is the topic of concern, or the proper signification of some word, or some principle of the Talmud: but truly when it comes from words to the actuality, or to the history, or to the explanation of the ancient people of some ancient things, unless we wish to be cheated and deceived, no trust at all must be placed in them.*

[p. 67]For, to be sure the Rabbis when telling the histories of the Talmudists, (indeed the words of Casaubonus about these seem to be accepted) keep offering false things for true, and they join together ridiculous time periods(?). Let it be therefore, that we reject those fabrications, which

these men, abusing leisure and genius, have fashioned, for dignifying (their) origins, for extolling the Jewish race, and for asserting to themselves (their) place as first before all other races of the world (for to this finally everything returns). However, with most peoples, truly the Greeks especially, and the Romans, they have this vice in common, except perhaps these last, they have brought great art and expertness to lying. In addition, it has not been proposed by the Talmudists, the task having been given, to write their (own) histories, or (those) of another race, for in all the Mishna, you may find no narrations of things done, in the Gemara rarely, and they are scattered as if in passing, as if through a certain digression, apart from the plan. But, without cause Casaubonus forbids seeking from the Talmudists the explanation of the ancient people of things also ancient, and that judgment would have been spread far differently, if mostly in Hebrew letters, he had done it as well in Greek and Latin. There are many writings of Rabinus, scarcely used and recent, which force us to believe, it can be deduced, he was notwithstanding a most Learned Man, from whose reputation we wish nothing to be detracted, still more we think much (advantage) to have been in the reading of the Talmud, let us concede this opportunity to him that he may be able to testify about that work, when Cicero a witness for Fonteius, only *I think we use a word, when we say to a Juror, what we have found out, what we ourselves have seen.* Therefore, if anyone wishes to know the Judaic history from its first origin, all the way to the fatal overthrow of the State, we recommend to him beyond the (reading) of the Sacred literature, of the Old as well as of the New Testament, even the reading in its entirety of Josephus. But truly, if he desires to go further, to know, what was the form of that Temple to which alone out of all however many at any time that have been built in the whole world, the eternal God, not only by his grace, but having put on human form, was present; (if he desires to know) what things pertained to the office of the High Priest; with what rituals the Priests offered sacrifices and burnt offerings; how the Levites carried out (their) office; by what plan of the Sabbath and of the remaining festal days and of the entire Jubilee year, was the religion carried out: Likewise, what things were observed, when a woman suspected of adultery

[p. 68] was given bitter waters to drink, when a he-goat was let loose into the desert, when the Priests inspected the leprosies of men, of temples, of clothing, when a heifer was beheaded because of a murder discovered by chance, when someone consecrated himself to (Nasiraeatus?), when a public or private fasting was celebrated, when an oath was given. Equally if anyone should seek to learn, what laws were upheld in the forum, what Magistrate had sat as a judge, what punishments had been received and of what benefit, how should war be waged. Or, how are marriages contracted, and again dissolved through divorce, how was the contracting of the first-born done, in what cases should (Fratia?) be considered, or, the shoes having been taken off, rejected, what was the condition of the free-born, what was the condition of slaves: And not less, how did Jews sojourn in the country, how did they plow, and sow, how did they plant, when did they collect together the harvest and grain into the storehouses, how did they gather the vintage, how (did they collect) each tenth, and how did they separate ...Greek words... from the yield, how did they grant fallowness to the land, in what manner did they maintain herds and flocks. Finally if anyone should desire to have a view, how the Jews took care of funeral rites, and from where and what source contracted they freed themselves from uncleanness, how they dug graves, by what means and to what purpose did they whiten them with chalk: I say, to explore these and other things of this type, if the desire touches anyone, the Talmud must be consulted, for those things, are a true and genuine argument of it, they were written solely for saving the memory of these things, and recalling their use in future times of the Messiah. Since however it conveys nothing for understanding the sacred literature not already said, we say this again

intrepidly, there is not a book in the world, which brings more light as a return to these things, which are taken from the assurance and customs of living in the Scriptures, than the Talmudic Digest. Josephus also touches upon some things from those narrated, but he did this intermittently and briefly, he did not fully instruct the reader: whence he also forthwith stood in great need of a better explanation sought out from the Talmud. It is possible that this is the reason, that an excellent and most useful Writer, lay so long forsaken, and did not find an expounder, although public wishes, as eventually one or another came forth into the public view, often demanded this; and meanwhile books not at all of great importance were completely filled with Annotations, Observations, and Commentaries.

[p. 69] Without doubt, they certainly discerned, who incurred danger in expounding Josephus, that to speak of the mind turned to this thing, by the reading of the Greek and Latin writers, was not all adequate, but other safeguards in addition are required. Samuel Petitus however, a Man most experienced of divine and human law, and also of Hebrew literature no less than Greek and Latin, is reported to have left a superior Commentary on Josephus, which we would certainly regard of great value, if it were extant. But truly fortune has so far begrudged us that, now our hopes and expectations are turned to *Stephanus le Moyne*, from whom nothing of profound doctrine lies hidden, and who has in large measure those aids, which are necessary for cleaning up and elucidating Josephus, and hence has previously moved (his) hand to this task. To this outstanding Man, who treated us travelling about in France kindly and in a friendly manner, at Rothmagus where he was then staying, we openly extend congratulations on his new honorable post of the Theological Profession in the Leiden Academy, and we ask God, that he long guard and keep unharmed such a great Man for the benefit of the State of letters and learning, and that he allow it to turn well, the advantageous things he plans for the people. In addition to the things related it must be added, when we recommend the Talmud for the Body of Laws and Jewish Antiquities, this must be understood especially about the Mischna, obviously, it follows those things looking to this, orderly, and with good judgment, without ambiguity, without the incrustation of fabulous tales. Nor is it allowed to heedlessly undervalue the trust in the things handed down there, for the majority who made a contribution to its composition, saw with (their own) eyes, the city Jerusalem before (its) destruction, and those things which there, and in the region, were regarded as customary. For which reason (those things) being demonstrated must be conceded. Certainly, sometimes disagreement arises between Masters, and it is possible to find the most diverse opinions. But, that generally happens for no reason, or for a trivial reason, nor does it obstruct with great injury the principal matter of a case. We can alledge various reasons for disagreements, however let it be sufficient to remember the principle ones. Evidently, although I leave unsaid the heresies of the Jews, the great rivalry (which existed) between the sects of Hillelis and Schamaeus was not less than that which in different Schools of Philosophy has given birth to many arguments, indeed both differences about morals and customs of living.

[p. 70] And truly, so stubbornly do those reared in each doctrine cling to their dogmas, that in Eruvin c.2 they are read to have contended fiercely, about this problem alone, through two entire years and a half in addition; whether it was enough for man to created, or not created? Those things were debated, pertaining to this, which Lightfootus brought together at 10,34 of Matthaeus. He was able also among some, in things remote from his own age, and which did not prevail unless before the Babylonian deportation, from excessive age, to show some defect to the tradition, as less correctly handed down to these, than to others. Add, that from the state of human affairs, indeed the religious rites themselves of the Jews, suffered change from time to

time, especially when they were subjected to Greek and Roman Masters; and therefore speaking about various times, it is necessary that they give up conflicts. However beyond this difference, the Mischna suffers from almost no defect, nor does it have any, which would very much incur blame. Now the Gemara, indeed sometimes makes good the failings of the Mischna, and explains some ancient rites more fully, it rarely distorts the truth. It is chiefly occupied about that (task), that it examine the causes, reasons, and the foundations, of those things, which are handed down in the Mischna, and that it teach, whose, from the quarreling Masters, opinion should be embraced as more correct. Julianus JCTus in l 20. II de Legib. declared not at all aside from the point: *Not of all things which have been agreed upon by the majority, can a reason be given.* But the Gemaric Learned Men were of another mind, and they tried everywhere to dig out ...Greek words... . These things were generally discussed however with such great subtlety of debating, that these debates overcome almost the sharp edge of the human genius, and their explanation is to be had from tradition alone, among the Jews. There truly, that heat of the controversy, sometimes snatches them far away from the mark who debate among themselves with arguments, such that no Mercuries or Lares [translator's note: Lares, i.e., protecting deities, or household gods] would be able to lead them back fully to the path, but they are finally carried away to fabulous tales and nonsense, and to these they largely give themselves up. This having been agreed to, the teaching of the Gemara, since it can be compared with nothing more, than the conditions of those times, which precede this approximate millenium and a half, where those who, not contented, divided into Scotists, Thomists, and other Sects, endeavored to have shown, what benefit (there is) in ponderous and difficult chapters of Theology, a sound arrangement is able to furnish, and what is born from that, Philosophy; although

[p. 71]it did not convey the same insight, nor have other things in which they should be busied, having fallen into the greatest uselessness, and seeking trouble where there is none [translator's note: "nodum in scirpo quaeris," literally "look for a knot in a bulrush," is idiomatic for "make difficulties, seek trouble where there is none;" see "nodus" or "scirpus" in the Elementary Latin Dictionary of C. T. Lewis.], they have filled up everything with the most subtle repartees. While some on the other hand, less suited to this, hiding in monasteries, that they should richly abound with an abundance of things, turn (their) mind to contriving fabulous tales, now about Saints doing things in heaven, now about those whom they believed to be burning up in the flames of purgatory. This distinction comes between the Scholastic debates and (those) of the Gemaristans, that the Scholastics always find a means, by which they set right their perplexities, and they free themselves from the difficulties which they themselves thought up. But the Gemaristans, everything having been discussed again and again, finally remain entangled, like a mouse in pitch, and wait for liberation from the Messiah only. If anyone is perplexed about the fabulous tales, which are the more absurd, (those of the) Gemaristans, or of the Monks? I do not take this task upon myself, that I should make a comparison between them. The Jews themselves did this a long time ago, who seeing the things handed down in the Gemara to be defamed among us, in order to return tit for tat, threw up to us the Legends of our Saints, by which they bit us back. But indeed, as the inventions of the Monks furnish the great usefulness to us, likewise not all the fabulous Gemaric tales completely lack usefulness, but for those debating for us against the Jews, it is absolutely necessary, that by showing the absurdity of theirs, ours (being) more rational, about God, Christ the Redeemer, and the complete arrangement of human salvation by doctrines [translator's note: the translator has severe doubts that he has understood correctly the meaning of this last phrase in Wagenseil's latin], so much better before them we reconcile likelihood, and rash belief. What has been said up to now about the Talmud, if anyone weighs

carefully in (his) mind without prejudice, it is necessary that it be confessed, Christians ought not at all to unite their strengths and resolve to this (purpose), that they should be able by some means to eliminate the Talmudic work from the community, and destroy (it), but rather to make much reference of them, so that it may be preserved unharmed. But, if it were in the highest degree so perverse and vicious, as the majority think, not even then should it be agreed to rip it from the hands of the Jews, and throw it into the fire. For, that undertaking is useless, because copies of the Talmud are scattered over the entire world, so that this confiscation having been done in any one place, it is easily made good by (those) tossed in from elsewhere: and, when the Jews see, what the Christians are doing, that they are eradicating the Talmud, they strive all the more to propagate it, and they learn it with much fiercer diligence. *The desire for all things grows weaker, says Pliny the Younger, when the opportunity is easy:*

[p. 72]and this also holds true about the Talmud. For although its authority among the Jews is very great, they do not apply themselves to it zealously, since it furnishes little utility in life, and moreover its study in entirety is of difficulty. Therefore it is disregarded by the multitude, and as Cl. Buxtorfius remarked in c.46 of the Synagogue from Nachalat Svor of Abarbanelis, often Rabbis or Learned Men are created, who have read scarcely one Talmudic Tract. I have stated the truth, experience proves, even in our Germany, I will say nothing about Portuguese and Italian Jews, those who, although living in Germany, and generally wealthier, thus almost always even are discovered rather ignorant. Not at all in any place do Talmudic studies flourish more than in Poland, and they go there from other regions, who burn with the desire for a more solid education, and desire to excel above the rest. But, very few even of these, climb to that height of learning, that they are able to toss out knowledge of the entire Talmud. It is sufficient to have become acquainted with the three Bavot(s?), like the Gittin tract, and certain other less significant (items), and even somehow to escape from those (which) Judges, or Guides to the Mysteries, or Masters of Schools demand. Rabbi Zacharias about twenty years ago, erected at his own expense at Vienna Austria from the ground up a new Synagogue, of excellent appearance, and he had attached a Cheder, or as I would say a Museum (a School?), in which twenty four students were supported also at his expense, who so divided the tasks among themselves, that some of them always, during the day and at night were free for the reading of the Talmud, nor was there ever a cessation, unless on the Sabbath, when from the custom of the people, it was necessary to pour out public prayers in the Synagogue. Truly, it was too brief, what by the intention of the founder, by the arrangement and provision, ought to have been the eternal and continuous study of the Talmud, and the Jews having been ejected from the city, the Synagogue put on the better habit of a Christian Temple. I hear, in other places of the race, and especially at Jerusalem, similar unceasing Talmudic Schools are to be found, however it is certain, they occur rather rarely, and in other respects about learning the Talmud, the Jews do not at all commonly exert themselves, since, as I have indicated, scarcely anything from that thing is able to be drawn out. That perhaps must be excepted, which in those things which are considered in Schools, in companies, and social gatherings, sayings sought out from the Talmud and Midraschim, they put together among themselves, and thus they frame riddles of every kind. Notwithstanding, for such things also

[p. 73]a minimally exact knowledge of the Mishna and Gemara is required, and here it helps to have the book En Jacob. It embraces, to the point of saturation, the more agreeable things of the Gemara whatever they may be, the rites, histories, fabulous tales, and explanations of Sacred asserions, whether they are straight forward, or intricate. The more learned among the Jews make

these Excerpts so familiar to themselves, that they hold them almost by heart, they rarely remove them from their hands, but are always reading them, and explaining them to the younger (people). And truly, from this same work the greater part (of those things) are taken, or at least are contained in it, which Christians, to this very day charge (against) the Talmud, that is (against) the Gemara. And this is the one and sole cause, of the common error, which has prevailed, that the Gemara contains nothing other than fabulous tales. Certainly, because those things which are of this kind, have been brought forward in a peculiar book, and in a short time it is brought about from them like a bouquet of flowers, whose odor diffuses itself, and has also been perceived by Christians, the majority of whom even the most learned in Hebrew, have vaulted over the remnants and more important parts of the Gemara, afar off from its difficulty. But if however in accordance with the judgment of Celsus JCtus *It is unjust, unless the whole law has been examined, some one small part of it having been exposed to view, to judge, or to make answer:* so much less should it be supported, that from a few and insignificant small pieces, a judgment about the entire Gemara should be made? For no one of us has been found, who has understood (explained, expounded?) even one book, in its entirety, of the Gemara, and exposed it to the public light, so that is possible to be plainly settled, what is the real nature of the Gemara, what is the condition of its body. The single Christian Gerson, converted from a Jew into a Christian, reviewed an entire chapter of the Gemara in German, but with the intent to expose it to ruin and derision, there resulted what is necessary, when such are published in the vernacular, crudely without an explanation, whose purpose not even the better educated might grasp, if they were passed on in latin. Less therefore, than the opinion of Christians would have it, Jews cultivate Talmudic studies, which indeed having been prepared for the ostentatious display of (their) erudition, is devoted to school, rather than to life. For, when any dispute arises, when a judgment must be rendered between litigants, the decision is sought not from the Mischna or the Gemara, but our Europeans support their decision according to Schulchan Aruch, the Easterns according to the Jad of Maimonides, which books show the decrees and regulations of the ancients simply and in the form of laws. But truly, if at any time Christians

[p. 74]set about to prohibit Jews from the reading of the Talmud, and to eradicate it from their midst, then indeed these are accustomed so much the more boldly to adopt the contrary, and to spare neither industry nor expense in learning and protecting it. It is worth repeating in regard to this, and if purpose and intent may be looked at, I would almost have said the history should be envied, where on page 399 we read in Schever Jehuda, which book Georgius Gentius has made latin from the Hebrew: *I have understood from letters sent from the city Fessa of Africa: Many of the Hebrews, who were ejected from Spain, when they were unable to bear further the great misfortunes, by which, while they are hurrying into exile, they were tossed about, in part they returned into Spain, in part truly they settled in the regions in their way. Among those, who went out into the kingdom Fessa, were found two hundred widows, in part from the number of those, whose husbands, no offspring left behind, it appeared in fact to have perished; to whose brothers they were obliged by law to marry; who, when they were nowhere found, they were pitifully disappointed of new marriages. In part truly of those, whose husbands were missing, but it was uncertain that they had perished, too little was found out: and thus by law they were prohibited to marry others. All these, united in minds and resources, hastened to the city Salea; where large sanctuaries having been erected they resided together, earning an income by the unremitting work of their hands: all of which, with the exception of a very little, which was scarcely sufficient for sustaining life, they generously gave for supporting those devoted to learning.* I would be unwilling to turn with a moral fault to this Author, because subsequently to this story he added

...Greek word...: *This noble example of rare devotion deservedly should be inscribed to these religious widows on tablets for all eternity.* These things happened (in the year) A. C. 1492 in which Ferdinand and Isabella the Rulers of Castile, drove out all the Jews, who were beyond number, from their entire domain. From this same disaster and persecution of the race, to Isaacus Abarbanelis, easily the Most Important of the more recent Jews, and to whom for that reason Grotius in Annotatis ad l.1 of The Law of War and Peace cap. 2. n. 6 with unparalleled indulgence, did not hesitate to bestow the title *Most Reknowned*, the opportunity was born, of treating the study of letters more eagerly and attentively, and beyond other things, many things even against the Christian religion, which, had he been without that banishment, he would never have given attention to writing, by sharpening then his natural inclination on the rock of calamity. For thus he in a certain fragment in the work of Rabbi Gedaliah in Schalschelet Hakkabbala pag. 64 in which he enumerates books composed by him, he finally testifies about himself: ...Hebrew Text...

[p. 75]...Hebrew text... That is: *I composed all those commentaries and books, after I went out from my only native land. For before I was employed in the Courts of the rulers, and there was not leisure to me for considering, or experience for writing, I spent my days in aimlessness, and years in uneasiness of mind, that I should contrive riches and reputation for myself: and thus those riches in turn cruelly disappeared. However after I began to be a wanderer and fugitive in the world, and to be in want of money, then truly I examined thoroughly the sacred writings.* Therefore, because it is neither just, nor advantageous, to snatch away the Talmudic books from the Jews, and to throw them onto the pyre, that alone is left, that we listen to the Christian Gerson, a man, what I have heard, made a Christian from a Jew, and who, for that reason, they employ for the conversion of the people, is able to advise us properly and well. His however, in the booklet of the Talmud of the Jews part.2.c.18, advice and pledge can be read: **Ich wolte lieber wünschen/ das alle gelehrte Christen/ auch den Thalmud lesen konnten/ auf das sie die Juden auch aus ihrem Thalmud uberzeigen/ und den Apostolischen Catholischen Christlichen Glauben daraus beweisen un darthun konnten. So wurden sonder Zweifel dem Herrn Christo mehr Juden zugefuhret werden/ als leider jetso geschiehet.** Which in latin sounds thusly: *I would prefer rather, that all the Educated among Christians were able to read the Talmud, from which it was permitted to them to refute the Jews even out of their very own Talmud, and thence to guard and defend the Apostolic Catholic Christian religion. By this plan without doubt more Jews would be led to Christ, than now, oh sorrow! happens to occur.* Clearly he was persuaded of the same, who near the beginning of the 15th century, Pope Benedictus XIII, ruled the Roman Church, although not without a quarrel of state. For indeed, he judged as not at all acceptable the removal of (his) Predecessors Gregorius IX and Innocentus IV from the public of the Talmudic books, but rather, if anyone else, certainly alone of the Roman Pontiffs, had carefully looked into, not only the good things which are in these writings, but the bad also, to be able to be converted to the advantage of the Christian state. Accordingly, he gave one as well as the other task to Hieronymus of Sancta Fides. First, that he should give to the Jews, from their own books the proven truth of the Christian religion; and then, he should carefully pick out those things contained in them which are disgraceful, impious, and blasphemous, and collect (them) into one (document). It pleased

[p. 76]Hieronymus himself to hear about this twin mandate: About the first he says: *and however much set in an erroneous teaching by the named Rabbis, and observed by the Jews to the present time, which is called the Talmud, so many falsehoods, heresies, and abominations have been put*

in, not only against Evangelic Law, truly even against the Law of Nature and Scripture, divine goodness, the essence and almighty power, because of which the afore mentioned Talmud and its Witnesses without doubt come worthy of being severely punished. However since in all this the intent of our master the Pope, for now is not, but only to order, that through the authorities of their own (Jewish) Doctors, it should be proved to them, that the stated conclusion is true. Namely, our Lord Jesus Christ is and was the true Messiah and in the Law of the Prophets, whom they themselves await. About the second mandate he speaks thus: His Holiness ordered, to me Hieronymus of the Holy Faith, his intimate and physician, it is permitted to the unworthy and insufficient, searching privately through the books and volumes of the said Talmud, I should take up certain ones from their abominations, and take notice of their false opinions, and in what books and chapters they are contained, so that his sublime Holiness and wisdom, informed in his hearing, can provide for a remedy of righteousness, and just as the burden of his office and dignity demands and requires. Hieronymus carried these commands not at all sluggishly, and he put together two booklets, in one of which he made an effort with his sword to destroy the Jews; in the later, he narrated in all six items improperly spoken from those chapters. Certainly, he treated first those items which are contrary to Christian virtue and humility, and the law of nature. II. Those items, which are contrary to the service of God and his perfection. III. Those items, which are contrary to the Mosaic Law and the Prophets. IV. The falsehoods, agreements, and faults contained in the Talmud. V. Those items, which are contrary to the Catholic faith, and our Savior Jesus Christ, not at all to be tolerated. VI. Those items, which are in the greatest prejudice and apply to the participations of Christians with Jews. Each book is extant, in the Library of the Blessed Fathers in Tome IV toward whose end you may see to be attached for the reader ...Greek word...: Make note, you who read (this), that in the year 1412 in the month of August, this useful book without any contradiction, against the perfidy of the Jews was compiled by the Venerable Doctor Hieronymus of the Holy Faith, at one time a Jew: out of whose recitation more than five thousand Jews were converted to the faith of Christ. Whence each faithful Christian you ought out of guilt to commit this useful work to memory, as a duty appointed by heaven. But somehow, in the second part of the work, the trifling talk and dreadful blasphemies of the Jews, are enumerated plainly and simply, in great abundance, nor are more ever to be seen to be heaped together. Moreover, both that age and the age that followed, judged that this section itself, and the prior Section, ought to be preserved,

[p. 77]and reckoned each worthy (of this), and which it put forward with a testament of (its) divine function to all Christians for committing to memory. Nor truly are reasons for so acting and thinking able to be lacking, if indeed those things are true about the conversion of the Jews, are brought forward, which followed the reading to others of that careful study. The motive of the proposal compels me, that I should transcribe here certain things from chapter V of the second Part. Among other things we thus read there: *It is to me in the highest degree needful to do, that I should obey the commands of our most blessed Lord the Pope, whose Sanctity wishes to have a reckoning of their errors and injuries, and iniquities, and in which tracts of the Talmud, books and chapters, they are contained, by what Rabbis they were written, so that the Sanctity of the Catholic faith itself should have the strength to provide for reverence and praise (the righteousness of God leading the way), according as it befits his Sanctity. And thus they declare first in the Talmud, that the four Blessed Gospels of God and our Lord Jesus Christ must deservedly be burned, which is done on the Sabbath. And Rabbi Joseph says, that the carrying out of such ought to be done on a festal day, except that the names of God, which are in them, ought to be recovered, and sequestered, and the remaining books burned. Rab used to say, on*

the contrary even they ought to be burned with these names. Likewise they reckon the blessed teaching of our lord Jesus Christ, and his Blessed Apostles, to be worse than idol-worship: and Rabbi Moses of Egypt says this, in the book Madda, in the readings on Idolatry: One hundred and nine Christians are worshippers of idols, (their) foremost festal day is the day of their deaths, and for that reason it is prohibited on such a day to keep company with them nor in another day whatever of their deaths: and Rabbi Salomom notes, that interitus in this place is taken as not holy.---Moreover, the unbelievers themselves and the iniquitous, they attribute to the Redeemer our lord Jesus Christ every malice, and injury, and insult, which they are able to imagine. First even they say him to be a sorcerer, as he is considered who builds on the Sabbath. For they say that Jesus the Nazarene brought with him from Egypt earthen figures and shut them in his thigh, with which he performed wonders, and misled the people to believing, that he did them with his own abilities, etc. They likewise say in Herubin. Making tablets, which deriding all the Learned, or one from the words of the Learned Men of the Talmud, may he be corrected in stinking manure and the depths of hell. And they say, that a certain Learned Man, with incantations made Balaah and Jesus the Nazarene to go out from hell, and he asked Balaah what punishment he had endured in hell? who answered: that he was punished in a hot cauldron filled with oil. And they ask Jesus, what punishment he suffered? who answered, that he was cooked in a cauldron filled with boiling dung.---In addition it must be known, that whenever one of those worst and faithless unbelievers gives a name to something within themselves, introducing or designating Christianity or the holy Catholic faith, they call it with such foul,

[p. 78]*such shameful, such unclean words, since it is possible to speak more foully and more shamefully in his Hebrew speech, and more unrestrainedly and lewdly. For about the Mother of the Savior of the world, at first they call (her) that unchaste of the world: others a public prostitute: the Apostles and Martyrs of Christ, pimps; truly (women) Saints, prostitutes; the sacred host, a polluted body; the Cross of Christ, an abomination; truly the Church, a delusion: and preaching they say is a howling; they say our Lord Jesus Christ is a bastard; the Priests of God, the shorn ones; and the priestly tonsure, a balding. The blessed day of Venus, unholy; a festal day, a catastrophe; and young Christians, reptiles [translator's note: i.e., creeping things]; betrothed man and woman, tomcat and she-cat: prayer, a defect. Certain things about those are able to be warned (against). For, the betrayer of these secrets, did not recite sufficiently accurately, those Talmudic things, that is the Gemaristic things which he told about, or explain them (sufficiently accurately), which about the beginning of this fragment, against the four Gospels of our Lord Jesus Christ he asserted to have been promulgated. We fetched above the entire place, which Hieronymus indicated, in which there is no mention of the Gospels, and thus it is very likely similar, all other books rather than of the Christians, which are signified by (the term) Gospel. Thus even in those, which presently follow the same, some are expressed too carelessly in latin, or entirely ignorantly. But concerning these it would be superfluous to inquire diligently at present, although however I do not restrain myself from that, that I should order to beware, lest anyone believe, all those things (can be) read in the Gemara, which slanderous voices have forged after the sacrilegious saying cited from the Herubin: The situation holds itself otherwise, and those outcries were born after the times of the Gemarists. In other respects, Pope Benedictus XIII recalled us into the path, which, by wandering elsewhere, we had left. And indeed, it is proved by his authority and opinion, and theirs, who did not suppress the work of Hieronymus of the Holy Faith, it is not at all contrary to the piety of a Christian man, that the book should be read, which entire is almost nothing except a hundreth of those, which the Jews have babbled out impiously and stupidly. For which reason it is not even necessary to call out*

examples of more recent (authors), who in the same way exposed to the eyes of mortals the Jewish deliriums, not spared by the hand (of the authors?), many things however from his having been added subsequently, with as it were a certain interpolation. Of these (authors) outstanding are Antonius Margarita in a book about the Judaic faith; The Buxtorsiuses in repeated editions in a book about Synagogues; the Christian Gerson in a book about the Talmud; Ernestus Hessen in the Scourge of the Jews, and others. Save that in the Year 1649 at Venice Melchior Palontrotti

[p. 79]put together anew a book from the pure absurdities of the Jews and especially Rabbi Salomonis Jarchus, by following the order of the books of the Writings of the Old Testament. It has the title: *Raccolta di molti errori et chimere sognate da Talmudisti sopra l'espositione della Bibbia, e riferite particolarmente da R. Salomone, doue si vede la gran cecita, nella quale e caduto l'Ebraismo, per non hauer accettato la vera luce Giesu Christo Signor nostro, vero Dio d'Israel*. That is: A collection of the many errors and fantasies which the Talmudists dreamed up in (their) exposition of the Books (of the Bible?), and Rabbi Salomo especially reported. From these appears the great blindness into which the Hebrew race has fallen, because they have not accepted Jesus Christ the true light, our Lord, the true God of Israel. Buxtorsius the senior also frequently promised, that he would give us a certain book, *about the dreadful blasphemies and curses of the Jews against Christ and Christians and their religion (that are worse than Vatinianus' hatred?)* [translator's note: "plusquam Vatiniano odio" may be an idiomatic expression, since the name "Vatinianus" in latin became a proverb for disrepute; see the Oxford Latin Dictionary of Lewis and Short.], which although he labored to complete (it), other occupations of the man have prevented.

Note by translator: In the Addenda section of his book, Wagenseil has additional material to be added after "other occupations of the man have prevented." This material is as follows:

[Addendum for p. 79:]Refer to this, that a most Learned Man, an ornament of England, Eduardus Pocockius in chapter 8 of Notes to the Gate of Moses, with good intentions restored again many things, which the Inquisitors had erased from the Kimchianis Commentaries into the Prophets as injurious to the Christian religion.

About the rest, because the Jews were not content, hence from their books they intermingled certain things by which Christ the Savior, and his teachings were railed at, but that madness also seized them, that although secretly, they avowedly assailed the Christian religion with the entire Elenticus Commentaries, and the Christian Zealots did not hesitate to make commonly known those books also, those who by chance fortune fell upon such horrible secrets, and to expose them to the public light. Nothing however more atrocious, more detestable written against Christ the Lord was ever conceived, than the book Toldos Jeschu. Porchetus Salvaticus, a Genoese, a Carthusian Monk, long ago produced an abstract of this however, in a book against the Jews, part.2.c.11, and even Luther after that translated it into German, and displayed (it) in Tomo 8. of Jenensus pag. 119.b.seqq., from which place many more recent have copied (it), and have inserted (it) in their own comments. A Brilliant Man, Theodoricus Hackspanius, with whom as teacher we began (our) first instruction in the Hebrew language, and whose place now in this Academy we fill, would that we thoroughly merited it, when he had found the book Nizzachon of the Jews, which solely confutes the Christian teaching, and which endeavors to take from us

all the prophecies of the Prophets in whom we trust, with no delay a Hebrew discourse having been openly interposed, he subjected it to battle. From this miscarriage of barren wit, afterwards Sebaldu Schnellius, who himself some time ago we employed as a teacher, a man exceeding

[p. 80]many now in learning, now in piety, the work having been taken up, he interpreted certain things in pieces into latin, and published it openly. Our prayer, sought for this pious and religious man, after he died, now in his example, which we admire, refrains from (his) authority and achievements of older and more recent (times). On the contrary rather we end it [i.e., the prayer] with these accomplished verses, with which he himself prayed in behalf of himself and (his) institution in a dedicatory poem of a certain fragment of Lipmannianus, which he had presented in the Latin tongue.

*Quisquis Latinum, quicquid ad sacros, legis
Psalmos Davidis, ac Prophetarum librum
Lipmannus arcano annotat volumine,
Sentire bene te par erit, si sis bonus.
Non Christianis subdimus tectis faces,
Et fatuus ignis est, neque mala ponimus,
Quae excludet alter, ova corvi daemonis.
Melior sedet mens pectori, datae memor
Mutare fidei sperno ferrea aureis.
Videre caecitatem et ingemiscere
Genti misellae, quibus arenis fluctuat,
Solidumque rupem Christianismi impetat,
Chartacea ista lectione licet. Sed et
Ab impotente robur hoste trahes. Times?
Non dicta, non haec scripta censeto tibi.
Non qui venena tractat, ocyus tumet
Peritus, imperitus abstinens sapit.*

*Whosoever Latin, whatever sacred, you read
The Psalms of David, and the book of the Prophets
Lipmannus remarks with a secret volume,
You to perceive well will be equal, if thou art good.
We will not supply torches to Christian roofs,
And fire is foolish, nor do we supply wicked things,
Which the other shuts out, the eggs of the demon crow.
Better sits the heart to the breast, heedful of the given faith
I scorn to change the iron to gold.
To see the blindness and heave a sigh
For the wretched people, with which sand it moves in waves,
It attacks the solid rock of Christianity,
That paper by reading allows (it). But
From the powerless enemy you draw (its) strength. Art thou afraid?
Not things said, not these things written esteem for thyself.
Not he who wields the poison, the experienced, swells most quickly,
The inexperienced who abstains is wise.*

Without doubt it is again superfluous, to seek henceforth protection from human authority in this task, and through it to give proof, that he does nothing contrary to divine law, who sends into the light the objections and blasphemies of the Jews against the Christian religion. But yet, we have the Holy Spirit itself as author of this thing, who many times in the books of the New Testament, judged not only the shrewd and impious arguments, by which the Jews were repeatably irksome to our Savior, nor did he abstain from repeating their abuses and most infamous words. We know from that historian, the son of God to have heard Samaritans, gluttons, busybodies; we know it to have been objected to him, that he held a demon, and used a demon helper in achieving miracles; we know from the same telling the horrible gibes, with which hanging on the cross and already about to die the Lord was assaulted.

[p. 81]Therefore no doubt is left, that these also, like all the remaining, ...Greek words... to have been written, and a pious and Christian man would be able, to prepare a good poison(?) [the latin "pharmacus" means "poisoner" but does Wagenseil mean "poison?"] even from these potions.

And truly, (in which the second part of this Discourse is contained) it is not at all necessary to say anything else about (the things) of later Jews scandalously said and written against Christ and his Gospel, nor indeed would those things of his lack usefulness. Namely, we Christians, from the reading of books of this type, may recognize ...Greek words... which God sent to the Jews; we may recognize that ...greek word..., that ...greek word... which does not allow their eyes to look upon the truth. We may weigh carefully, and be astounded, that the more recent race of Jews handed down nothing, although afflicted by many evils, by the impiety of those of old, who lived during the time of Christ, so that always continuously without interruption (their) descendents can be seen to have come forth more defective, and thus from day to day more and more in ...Greek words..., let the harsh rebuke of Stephanus be squared: ...greek text... . Again it is allowed to know, that, about which he himself, who *first and most recent, who was dead and lives*, complains in the works of John in revelations, ...greek text..., let us forever flee from it, shudder at it, and abhor it; that we may be seized all the more into the love of the Divine Majesty. If indeed, then at last we understand rightly our good fortunes, when we contemplate the misery and emptinesses of the Jews; they make of their darkness, that the fiery radiance of the Christian teachings gleams with all the greater splendor. Regarding this Saint Augustine lib. de vera relig.cap.6 [in the book about the true religion chapter 6] neatly says: *The Church uses peoples as the material of its working; Heretics as the proof of its teachings; Schismatics as evidence of its steadfastness; the Jews for the comparison of its beauty*. That consideration, of the hopeless and ruined condition of the Jews, is not able not to arouse the innermost feelings to extend thanks to God, for such great favors, and to asking him with the most suppliant prayers, that he should deliver to us his services, and not separate or take us from him. The transgressions of the Jews furnish us, circumspect, that we should treat the word of God reverently and devoutly, and not rub against him the biting language of our fore-judgings [i.e., prejudices], or measure the sacred divine mysteries with the ten-foot pole of our feeble talent.

[p. 82]For not at all from elsewhere (among) the Jews that evil genius of perverse beliefs, which because they regard the divine writings negligently, and few among them deem the books of the Prophets worth reading, against everyone unanimously, they place their ...greek word..., and the fabrications, often full of worthlessness, of their ancestors far before the divine announcements of Scripture, and they hold fast (to this). Hence these tears: The eternal Truth revenges this scorn for his words, ...greek text... . Furthermore, the blasphemies of these morally lost men, when they

assail the intellect, unless we are stones, or at least foolish in mind, they always drive us, that we fix pious kisses to the Son, lest he become irate with us also, and we should perish wretchedly on the way, and we should suffer a harsher condemnation than the Jews. And so, thus the impious books of the Jews, are able to accomplish much, for pushing forward our piety toward God, and increasing the fear, with which it is just for us to reverence his Majesty. But still further, the same things strongly bring together, that we discharge our obligation correctly in loving our neighbor, and thus we satisfy each page of the divine precepts, as much as human weakness permits. For, from the reading alone of the poisonous books by which the Jews assail our Savior, and rail at his teachings, we embrace the force and feeling, of Paulinus, pronounced about these men: ...greek text... . Since these writings show, how great a ardor of defending their religion is in them, how great an effort of honoring God by (their) native manner, how great the loathing of an alien culture, and although they do not fear capital punishment, by no means do they court the danger of the extermination of their race, they only indulge their moods, and they are able to practice their ...greek word... . Hence it is left further, the same must be done by us, which in this cause the Sainted Apostle did, who thus already about himself testifies: ...greek test... . Let us imitate this example, let us most ardently ask our Christ, as himself the true shepherd of souls, that he allow the innumerable little sheep of Israel wandering in the mountains of impiety to be no more a prey to the damnable wolf, but let (them) be led to the sheepfold of the Church, and finally make one flock from us and them. Along with these daily(?) prayers, it becomes us to strive with all our might, that we show the Jews the path of salvation, and

[p. 83]let us lead them to the knowledge of heavenly truth. In accomplishing this duty, again the secret books against the Christian religion composed by these men furnish the greatest assistance. For indeed they reveal to us to what things they cling, what disturbs them, and from whence they arise, those things, by which they are agitated, things arousing outrage. He ought to have however all those things clearly perceived, whoever demands to mingle conversation with the Jews about religion, and to present himself a leader in the path to a good attitude; nor is he able even to take account of sickness, unless he embraces its strength. The words of Seneca in ep. 94 are apposite to this matter: *If anyone should give orders to an angry (man), how he ought to speak, how to proceed, how to conduct himself in public, how in private; he will be to to him whom he will advise, rather insane. The black bile must be cured, and the cause itself of that anger must be removed. The same must be done in this furor of the mind; this itself ought to be discussed: otherwise the words of advice will go forth in vain.* No less to this pertains the eloquent saying of Saint Hieronymus, about Daniel and his companions, which (is) from (his) commentaries on the celebrated Prophet, it is extant also in Dist.37.c.11. *Those who from the table of the King, and from (his) wine are unwilling to consume a drink, lest they should be polluted; likewise if they should know the wisdom itself, and the teaching of the Babylonians to be a sin, they should never have been content to learn (it), because it was not allowed. They say however, not that they should obey, but that they should judge, and that they should demonstrate: how if anyone inexperienced in mathematics wishes to write against mathematicians, let him be open to laughter: and disputing against a philosopher, if he is ignorant of the philosophic tenets of philosophers.* Truly, there is in every disputation a severe and unseemly fault, which Aristotle called ...greek words..., and those who commit it, fight in the manner of blind fencers [translator's note: the "Andabatare" were fencers who fought blindfolded on horseback], with blows worthy to be laughed at. So much the more therefore it behooves to avoid this, when a contest is instituted with Jews; that matter is difficult, and a labor full of dangerous dice, whence fortified, it is necessary, that he should be properly taught the art of striking as well as of

receiving (blows), anyone in this gymnastic contest endeavors to prepare (for it).

Now the need is for intelligence, Aeneas, now for a strong heart.

Julianus Pomerius Toletanus in a book about the sixth age of the world, about to fight this battle with collected banners, prudently set forth in the preface, a saying to be carefully implanted in our minds: *When something is done concerning God, or against God, if is perilous for the shepherd, if he should be silent; infamous, if he should flee; fatal, if he should be overcome.* Therefore by all means a holy war must be waged with the Jews, but prudently, vigorously, and with decisive weapons.

[p. 84]It is reported, and (it is) also (found) with much reading in the works of (my) celebrated much loved colleague Georg. Matthiam Konigium in Bibliotheca p. 617, that Conradus Pellicanus while still only a boy, to have heard once a Doctor of Theology debating with a Jew about religion, and so unhappily, that this man, not by his adversary only, but also by a Hebrew woman, who by chance was present, was reduced to a shameful silence. However Pellicanus disquieted by the shamefulness of this happening, already at this age conceived an incredible ardent desire to learn the Hebrew language, and devoted himself totally to that study. For which reason, let us admit the wholesome advice, of Victoris a Caraben, an ex-Jew, and afterwards priest of the religious rites at Colonia in the Ursalanus temple, who near the end of book 1 against the Jews, thus urges: *You must be reminded here, if you must contend with any Jew in a contest of debate, may you first think it to be necessary, that you have a quiver crammed with arrows and missiles, with which you are able to guard yourself from his assault. Which truly if you lack, my distinct advice is, you should never join battle with him, but rather refrain. For, as I have admonished you often at other times, it is their custom almost from childhood, and from the cradle, to have been trained for debating against Christians, and to be trained daily by their elders. For indeed they always make ready this precaution among themselves, especially about the teaching of their law, that they know (how) to respond at once, to whatever heretic of their sect, or at any and all times to an unbeliever, as they think, if he has been asked anything by them.* And certainly, whoever with weak arguments comes into conflict with and fights the Jews, not only do they take up a useless labor, but they also make them more stubborn, and increase their contempt and aversion against the Christian religion. As long as the Jews believe, our religion to be built upon such a sandy foundation, they are not able not to deride it at the same time, and to loathe it. Let it not happen, and let us not, wandering blind, against the command of God, throw stones into the middle of the road, which they may dash against, let us finally with good faith treat, this task of the conversion of the Jews, and with carefully planned industry. Let us explore the strengths of our enemies, what in the line of battle, what in ambushes, what in auxiliaries they have; let us examine thoroughly (their) plans, and all (their) artifices; and after all have been seen by us and understood, and we have suitably guarded ourselves, then may they make an attack upon them.

---Thus our numbers, and phalanxes joined in a shield.

For indeed, like in unholy wars, the duties of scouts, and Leaders

[p. 85]are entirely different, and the former report on the activities of the enemy, the latter, according to the things whose indications they have received, adjust (their) plans and actions; what, it is permitted to observe in this sacred enterprise is similar. For indeed the ones are not always able to prepare for battle against the Jews, who have fished out their secrets; on the contrary in others not even the art and knowledge of fighting for the altars of our Deity (exist), but moreover the knowledge of Jewish arguments is deficient. The study of Theology is now like

a certain vast sea, and so many, and so varied (are the things) necessarily offered for learning to those, who have committed themselves to it, and are seeking the depth, that scarcely opportunity is allowed to occupy the mind with learning the secrets and hidden commentaries of the Rabbis and Talmudists. It is easy to procure the name and status of a Theologian, who does not comprehend the meaning of those books, but is good enough to understand the volumes of the Divine Scriptures in the original language, and when Interpreters are different, from the many discrepant translations, a Rabbi skilled in Grammar having been called in for consultation, it is possible to pick out the best (translation). Of course, if anyone wishes to go further, and, (I will not speak now of the Arabic and Syriac) and seeks to roll out the more difficult books of the Rabbis with the Talmudic (books), this also demands labor, the entire man, the entire life of a man. ...Greek words..., nothing by me to be said lightly; but truly often no supply of teachers for this thing, nor of books (is available). What without doubt follows, when they thus devote themselves, it in fact is necessary, that the Learned share between themselves borrowed (material) and the works of (their) hands, that is, that Philologists should convert into the latin idiom the writings, good or bad, of the Rabbis, and that Theologians should use these to the advantage of the Christian religion, and for overthrowing its enemies. It obligates both for accomplishing this, a plan of work and piety, and all the more the Philologists, by whom very few of the books of the Jews up to this very day have been illuminated by an interpretation. In which opinion, I rejoice that I have a supporter yes truly ...Greek word..., ...Greek words... *Hermannus Corringius*, in the preface which is prefaced to the Paradoxes of the Coins of the Hebrews, whose saying, notably confirming at the same time others of ours which we argued before this, must be brought out entire: *In truth, he says, the Jews suffer from that divine blindness, plainly the clearest indication is, certainly that veneration of the Talmud. And for that reason it is expedient,*

[p. 86] *that the impious aimlessness of that book should be brought forth into the open light. For truly Pope Innocentius IV in a certain Bull wished every copy of the Talmud in France to be burned: for there is in it, palpable blasphemies against God and his Christ and the Blessed Virgin, inextricable erroneous abuses, and unheard of follies: However by that penalty of the flame none of the Jews is able to be corrected, rather their stubbornness will be increased from this. But if that volume and its wicked absurdity were brought forth into the consciousness of every one, it would profit equally both Jews, and Christians. Namely the opportunity is offered to them, of extending to God greater thanks for the merciful enlightenment, which has befallen us by the kindness of the Holy Spirit: and at the same time we will all be warned, that we should continue to serve God in fear and trembling, lest the divine grace having been taken away we should fall into the same blindness. Truly to the Jews then it will be possible to be placed before (their) eyes, the divine displeasure which they suffer: so that they may be led by the hand to the knowledge of that offense, by which they have deserved so great an accusation from God. This was not able to be done up to now with proper felicity, because the Talmud was rarely in the hands of the Christians, and it was scorned or damned more than it was applied to a proper use. Certain parts of the Mischna began finally not so long ago to be sensibly translated into languages better known by the multitude, very few parts however of the Gemara. From this however would that everything of the Christians and Jews, had been translated. With this spirit I truly thank those who have thus far undertaken this exertion: I ask in addition that all, whom God has provided skill in languages, or may provide in the future, that they not regard it as a burden to take up this irksome trouble of translating, I have certainly trusted, that they by this itself are about to deliver this great profit as it were to the Church, thus God will be a bountiful*

rewarder. Those things very much apply here, which Luther long since wrote although about the Koran in tom.8.Jen.fol.12.b: **Ich hatte gern den Alcoran selbst gesehen/ und wunderte mich/ wie es zugienge/ das man den Alcoran nicht langst hatte in die Lateinische Sprache bracht/ so doch der Mahmet/ nun langer/ dann neun hundert Jahr regirt/ und so grossen Schaden gethan hat/ doch niemand sich darum angenommen / zu erfahren/ was Mahmets Glaube ware. Sind allein damit zu frieden gewest/ das Mahmet ein Feind Christliches Glaubens ware: aber wo/ und wie/ von Stuck zu Stuck/ ist nicht laut worden/ welches doch vonnothen ist zu wissen.** They sound thusly in Latin: *I would gladly have seen the Koran itself, and I marvel how it will have happened, that the Koran has not already been translated into the Latin language, since however Mohamet holds sway already more than nine hundred years, and has inflicted such great harm, no one busying himself with this, which should have been asked diligently, what was the religion of Mahomet. They were content with this alone, that Mahomet (was) thus an enemy of the Christian faith: but for what*

[p. 87]reason, and in what chapters, it did not become known, which however it is necessary to know. Is there anyone who does not see this complaint to be able to be established with a far stronger justification about the books of the Jews pertaining to their errors not yet existing in Latin? For, while we foster these serpents in our bosom, the champions however of Muhammed dwell separated from us and remote, more from the Jews than from Muhammed does danger hang over us, and therefore reason persuades that not so much the fatal force of his poison as theirs is being spread. Conradius Graserus, a man justly accounted among the more learned in Hebrew literature, who, in the preface of a book, in which he explains the vision of Daniel expressed in chapter IX, discourses such like: *I have read a certain Sepher Nizzachon, which has currency among the Jews, written in purely Hebraic Style, in which the Christian religion is fiercely attacked by seventeen arguments; Judaism on the contrary is avouched by thirty five arguments, if I remember correctly, against the same. Furthermore the author, or rather the authors (for it appears that many to have worked in making this ready) name the writings of Luther and Calvin. And when the purely Hebraic style afflicted me strongly, I decided to interpret that into latin; if the Jew, who had given me the book as a loan, when he had smelled out this from my incautious speech, with wonderful craftiness had not finally wrested (it) from me. Which on this account I adduce here, so that if by chance afterwards something like this befalls a good man, (although such things are carefully hudden by the race) he may not deny his work on it to the Church.* Henceforward, unless my opinion deceives me too much, or it is the work of divine Providence alone, in the beginning, what from these few years, certain clever persons (I am forced to speak of others sparingly, because they consider me an emulator and imitator) have smoothed the road to approaching everyone of the Jews and thus the Talmudic books also. Further, I attribute this credit likewise to the sole disposition of God the Best and Greatest, that the most secret Handwritten books of the Jews, in which all their secret rites are contained, and which have long up to this time lain hidden, and have been guarded with the greatest care, now fall to us. It is most worthy of notice, what Luther in tom.8.Jen.fol.75 set forth the Jews of his time, when a thing strange in prior centuries, the study of the Hebrew language to be cultivated in Germany, and they saw a Professor of their literature to have been set up at Wittenberg, to have tossed out in these words: **Weil wir Christen ihre Bucher begunten zu lesen/ sols bald besser werden:** *Because we Christians are beginning to read their books, soon the situation is going to be changed for the better,* This belief did not deceive men, nor did their judgment predict completely falsely,

[p. 88]although they themselves regarded (things) in a different manner, but the task succeeded. For not all by chance, or in error, near the beginning of the past century, Germany began, as many a one says, to learn Hebrew (hebraicari?), but, God willed this, the Church was not able otherwise, from the stain, which had adhered to it from the unfavorable situation of time and human character, to be cleansed again through a certain as it were purification. For, in order that it should become pure and clean again, it was necessary, that the sacred prophecies of Scripture, in the original language, in which they had been given out, should be understood, and that the Latin version thrown down from the position, which it had had long undeservedly exercised dominion over, the Hebrew truth set up again in (its) place. Hence, equally for reforming and fashioning the Church, God instructed the Doctors and Apostles with gift of languages in accordance with extent and proper measure, which he knew to be advantageous and necessary for each task. Hence of those most prudent men (with this praise I justly call them, for indeed Ennius was said by the ancients to have three hearts, because he knew how to speak Greek, Oscan and Latin) who have preceded this age, it was chiefly that occupation, that they should publish the sacred writings from their sources, and lay open their meaning, which they set forth in various versions in Latin and vernacular languages, and in Commentaries. And truly, by the kindness of God, the study of faultless Hebrewisms and of the dialect which the Holy Spirit used, within the space of one century, has been cultivated so fruitfully up to now, that in this employment we far excel the more recent Rabbis, and, if we Christians live with ourselves, we do not labor to seek for others on the outside, nothing more is seen to be able to be required, and we are abundantly happy. But, beyond our age, the merciful Deity, compels the minds of not a few, to deal with the troublesome and secret books of the Jews, and although previously by no plan was it permitted for such to be obtained and indeed scarcely to make use before the eyes of the entire Talmud alone, now everything which is necessary is offered willingly, I am mislead (uncertain?), whether this is also a sign of some great thing, and it has much in a secret corner? Would that truly I am not deceived by this change, and that, as a rule of the Jews has it, ...Hebrew words... *soon, and in these our days* may it come to pass, that from all their numbers by the complete conversion of the race, it will come about before the day of judgment of the world, besides other divine prophets, the Apostle Paul especially to have predicted, all, Hieronymus alone excepted, pious antiquity believed, they believed also from following generations,

[p. 89]men of the most pious habits, and among ...Greek word... of counting; whose attestations and (those) of most others, a Remarkable Man, Philippus Jacobus Spenerus recently added, pag.153.seqq., to their pious wishes. Meanwhile we Christians ought by no means to sit with folded hands, but truly to apply (our) plans and strength for the speedy conversion of the Jews. At least it must be done, that we point out to men their false opinions, and by rightly stopping their mouths, let us give the task, that they understand, that they will not have mocked our religion without punishment. If we wish to confess the truth, up to now it has been put forth a little too negligently, and has been a greater object of desire, to compose our domestic disturbances. About the Jews, from all recollections few have been alarmed,

Note by transcriber: In the Addenda section of his book, Wagenseil has additional material to be added after "from all recollections few have been alarmed,". This material is as follows:

[Addendum for p. 89:] Hutterus in the preface which he placed before the Volume of Letters of

the New Testament of his edition: *Es nimt mich nicht wenig Wunder/ weil die Christenheit nun uber die 1500. Jahr gestanden/ und das H. Evangelium vom HErrn Christo/ der nach den fleisch vom Stamm Juda/ und den heiligen Aposteln/ als Ebreern und Juden bekommen/ das man nit eher demelben zu ehren/ solch Werck der Ebreischen und andrer Sprachen (in selbige das Neu Testamente zu ubersetzen) vor die Hand genommen/ damit dann meicklicher Nutz und Frommen ben Christen/ Juden/ Turcken. Tartern/ Henden und Unchristen/ sonder allen Zweiffel hette konnen geschafft werden. Mich duncket warlich/ es sen nicht der geringsten Sunde eine/ darum in der Christenheit bis daher solch jammerlich Gezanck/ gewesen/ als das man die Schrift und Sprachen verachtet/ und verlassen hat/ daraus und davon alles Henl und Wolfahrt entsprossen/ und das man dem Judischen Volk/ das uber die 1500. Jahr solche schreckliche Straffe erlidten/ und noch lendet/ nicht mit mehrern Ernst und Enfer zu heissen gedacht. Ja es ist gros Wunder/ das GOTT solche grosse Undanckbarkeit und Verachtung der Henligen GOTTes Sprachen nicht gleich den Juden gesirafft hat.*

but very many from these very ones, who had resolved most of all to fight with these enemies, did not always have firmness and tripled brass around (their) breast, and for hard missiles, they often carried with them spears (made) of fig trees. We read this assertion of Joseph Scaligerus in Escerp.p.185: *The Jews today when they debate, are subtle. Justinus Martyr wrote so wretchedly against Tryphonis, and (how fared) Tertullianus? He ought to be very experienced with Judaism, who wishes to hold fast the Jews and debate (them). It is to be wondered that Christians write against themselves, not against the Jews. The Jews disdain Christians, it is not worthy of belief, because Jews are learned and subtle, they mock that they must be overcome from the Talmud, not from the New Testament. It is to be wondered that no one gives attention to this thing, a wretched thing that we Christians should write against other (Christians), and no one against Jews.* What the incomparable Herois [translator's note: Herois, a lady of the first rank, a lady of quality; the translator is uncertain of the meaning intended here, a general term, or a specific name], the same wonder frequently entered my mind, and indeed it seemed especially to me like a portent, which I observed in the Roman Church. She casts out, that she for saturating uncultivated and idolatrous men with the Christian faith, sends out every year whole colonies of Priests and Instructors in Religion into the remotest corners of the world. About the success of these, which they enjoy in China, Japan, and elsewhere among the most distant peoples, we have books full. They tell us what great throngs come to Christ almost every day, that these heralds (missionaries?) refrain from no labors, what vexations they are forced to accept, what kind of things, how many times it pleased to put forth a miracle, they have (a) following to their nods; and mutilated finally by how many tortures by pagans, many finally suffer death undeservedly. I looked at Rome at that magnificent august temple, to which the name *College for propagating the faith*, whence as if from some beehive of the world they fly forth, as

[p. 90] they are called, Missionaries, prepared by the Cardinal in Charge, at great expense, and, what I reckoned the greatest, equipment for printing(?), which is easily superior to other parts of Europe, the character of foreigners and within these borders scarcely ever with the equipment of spies. In other respects, I considered that frequently in my mind silently within myself, is there possible to be any reason, because with such great expense, with such great dangers, so much contention, the Pontiff should take up the care of leading the heathen to Christianity, meanwhile of Jews, of whom, I shall not speak of other places, thus at Rome, an incredible multitude is

found, almost entirely without desire of knowledge. There is held rightly at Romae (for in other cities subjected to the Pope, this indeed does not happen) every Sabbath, in a certain temple devoted to this thing, an assembly by a certain Dominican monk, to which from the Jews men and women to a definite number are compelled to be present. But the assembly, as I may say, purely ordinary, in that not even prayers for the conversion of the Jews are offered, and which commonly pressing the chief points of no controversy, sticks about the knee, to the shin-bone, or the ankle-bones, it is composed with many mockings in addition only for harassing the Jews. Therefore these also resolve themselves into laughter, and hawking [translator's note: spitting, hemming], and they frequently snarl at their meeting's speaker. He is present, who should punish them in this case with a powerful staff, but when this is enforced, then such great uproars ensue, so that the speaker is forced sometimes to make a pause, who then afterwards pours out his words to the hour-glass, in the same carriage in which he arrived, he is conveyed back home in splendor. I describe the face of things, just as it was thrown before me living at Rome. Perhaps at other times these things were done with less uproar, and more seriously; however it is certain, the Roman Clergy treats nothing more feebly and more negligently than the task of the conversion of the Jews. But the tongues of unknown peoples are learned for saturating Gentiles [i.e., pagans, heathens, unbelievers] with the Christian faith, they are sent across seas, they are among barbarous peoples, as the report is, with the ever present danger of life, daily exhortations, with which, and frequent manifest miracles, overcoming the minds of men, they make friendly the influence and authority. But, concerning the Jews, who grow up in the bosom itself of the Pontifical dominion, who deal familiarly with many of the clergy, who keep company daily with monks, and who exercise the trades of buying and selling within the hermitage itself, no one is very concerned about freeing (them) from superstition,

[p. 91]although however it is permitted to this office to be vacant without danger. The Roman Clergy cultivate the study of no language less than Hebrew, they wish for the conversion of no unbelievers or heretics more slothfully than of the Jews, and they spare not only toil, sleeplessness, and expense in this task, but, they do not ever exercise in their streets that force of making miracles, which are not worth the price, and it is discharged with words only, to the glory of God (however in any case the exercise of this is done among the Jews). Why not, if such a great prize from such remote regions, or rather uncounted Jews move scattered through all the Turkish Empire, through Persia and all Africa, in want of instruction? But also for the sake of these, we have never received any word, (that) any journey of Missionaries was entered into at any time. In the young Church the Leaders of the Apostles divided among themselves its work, and Peter undertook to teach the Jews the path of salvation, Paul the Gentiles, from whose words to the Galatians: ...Greek text... Peter received also his own command from Christ the Master, ...Greek words..., *of strengthening the brothers* of such a kind the Jews were without doubt indicated. Let it be therefore, that the Roman Pontiff represents the Apostle Peter in other respects, and imitates his example. At least to this time he chooses very little the tracks of his progenitor, because before the Jews he embraces the gentiles, he looks after more of these, an eternal advantage of theirs, as much as is in him, clearly as if he had succeeded to the place of Paul, not to the place of Peter. Pondering those things within myself, the suspicion was born, it is possible to be, that here also the Roman Court supports somewhat its departed spirits, and so more elaborate care is exhibited about the gentiles than about converting the Jews, because the conversion of the gentiles is more advantageous to the pontifical scene, and increases its possessions and glory. Namely, if all Jews, who reside in the Ecclesiastical State, should give their name to Christ, should acknowledge his worth and suffering, a condition of the Roman Seat

better by a shred would not result, in reality perhaps something would depart from it, for custom and reason demand that the Jews be burdened by heavier assessments than Christians. But the Jews staying in other places, do not hold forth completely the hope of better conditions, everywhere destitute of power, without a leader,

---Exiled, tenanting foreign lands,

But under burdens of exile and servitude.

[p. 92]But, among foreigners, when things go well, and with the passage of time, not only the plebeian men, but the Princes also declare publicly their names among the Christians, the dignity and reputation of the Roman Church increases, and new peoples in addition become their tributaries fiscally. Hesitating in this conjecture, a sensible booklet encouraged (me), *Interets et maximes des Princes et des Estats Souverains*, which is believed to have been written by the Illustrious Roman Duke. On his page 133 you may read: *Il faut scauoir la maxime politique des Papes, qui ne cherchent qu' a basiller des Principautes, a la charge de les conquerir: dont ils donnent en suite l'investiture aux conquerans, s'attribuans par ce moyen des droits temporels sur les Royaumes. Paul troisieme en a fait un illustre exemple. Les Rois de Maroc et de Thunis s'estant convertis a la foy catholique, et ayant este a Rome prier sa Saintete qu'il luy plut leur donner rang entre les Rois Chrestiens, selon la dignite et la grandeur de leurs estats: apres qu'ils furent cathechisez et baptisez, le Pape leur demanda tribut de leurs Royaumes pour les auoir fait Chrestiens, et voulut mesme exiger de grandes impositions de leurs estats, afin d'entretenir, ce disoit-il, grand nombre d'ecclesiastiques et de religieux qu'il vouloit establir dans leurs Royaumes; les charges que le leur demandoit, estoient de six cens mil escus payables pour une fois, deus cens mil escus pour l'entretien desdits ecclesiastiques, et par chaque annee cent mil escus de tribut et cinquante mil aux religieux. Les Rois estant de retour dans leurs pais d'Afrique, quitterent la religion catholique que cette tyrannie leur auoit fait hair. Ce Pape Paul III. fit aussi la mesme chose a deux Rois des Indes.* That is: *It is necessary to point out a secret of the rule of the Pontiffs, who seek nothing other, than that they bestow leaderships to others, with the condition of seizing them: they next confer their investiture on the victors, and in this manner they claim the temporal powers in the kingdoms for themselves. Paulus III gave a clear example of this thing. The Moroccan and Tunisian Kings had embraced the catholic faith, they traveled to Rome, asking his Holiness, that he should condescend to appoint them a place among the Christian Kings, according to the distinction and grandeur of their dominion. When the heads of the Christian religion had learned, and had received baptism, the Pope sought tribute from their kingdoms, because he had made them Christians, but when he endeavored to exact large tributes from their territories, so that, as he reported, he would be able to maintain a vast number of Priests and Monks, whom he was about to send into their kingdoms to live there. Moreover among these the petition of the Pope took the position, that they should pay now once six hundred thousand crowns, ten thousand for supporting the Priests mentioned, annually thereafter one hundred thousand in place of tribute, and they should pay for one thousand fifty Monks. The kings returned home in Africa, repudiated the Catholic religion, hatred of which that tyranny established among them. Likewise Pope Paul III*

[p. 93]practised the same thing against two Kings of India. We hold back therefore, what the missions into the territories of unbelievers held in secret, and what they chiefly strived for. Thus it shames to be good without recompense, and in general to demand systematic instruction (didactrum?) from all instructors, lest they seem to shamefully expose their art to dishonor. But indeed of the missions which were so earnestly preached, into territories of unbelievers, and

heretics, the author of the composition Il Vaticano languente part.2.p.487.seq., uncovered other secrets for us in addition, from whose words, you may also learn this, not at all to be foreign from them, who undertake these expeditions, to utter falsehoods, and to give out for true, what are not facts. Thus again, Pasquinus, Marforius, and Gibberus Rialtinus talk by turns. PAS *Quello che mi dispiace sommamente, che la Congregatione de Propanganda Fide, manda in paesi Hereticali per la conversione degli Heretici alcuns Missionari, che non sanno ne meno legere l'Euangelio di Christo, onde per lo piu in lisogo di convertir, son conuertiti, con scorno della Santa Sede.* MAR. *Missionaari titolari, perche non sanno alcuna funtione, essendo questo carico di Missionario dato solo, per poter sotto questo pretesto scroccare qualche Dottorato, in modo che quando vn cardinale vuol' auanzare vn Frate suo dipendente, se per sorte questo si scontra d'essere ignorantissimo, senza speranza di poterlo per il mezzo delle scienze solleuato al grado di Dottore, gli fara dare vna patente de Missionario In partibus infidelium, per lo spatio di tre anni, e nel fine poi dell' vltimo, lo fa dechiarar Maestro.* GOB. *Ma doue si ferma durante il tempo di tre anni? non va effettivamente a predicar la fede di Christo?* MAR. *Appunto. Se ne passera in Inghilterra con vna spada in cinto, trattando qualche negotio meccanico, per alcuno de' suoi prossimi Parenti, doue sguazza per qualche tempo, e poi assistito de suoi amici, accomoda vna fede falsa, con la quale fa vedere d' hauer convertito le migliaia, non che le centinaia d' heretici.* GOB. *E con questo ingannano l' innocente Congregatione, col cauarne la patente del Magistero.*

[translator's note: "GOB" in the above material becomes "GIB" identifying Gibberus Rialtinus as the speaker, when Wagenseil gives the latin translation of this material.]

That is: PAS. *That is greatly displeasing to me, the Congregation for Propagating the Faith sends out into the territories of Heretics, for converting the Heretics, some Missionaries, who are not even able to read the Gospels of Christ, from which generally that they may convert others in turn, they themselves are converted, with the reproach of the Holy Sea.*

MAR. *They are Missionaries in name only, for they do not exercise any sacred function, but missions are thus only conceded to them, that undeserving they may be able to obtain Doctoral honors. Without doubt, when any Cardinal demands that a Monk submissive to him be advanced to greater (things), and he by chance is discovered to be completely uneducated, and no hope appears, that he should be able to lift him into the rank of Doctor by virtue of his learning, he takes care to give him*

[p. 94] *the certification of Missionary. In the countries of the unbelievers, for the space of three years, and to the end of the last year, he accomplishes that he is proclaimed a Master.*

GIB. *But where does he spend three years? and did he really set out to preach the faith of Christ?*

MAR. *Yes truly. He will travel perhaps to England (his) side girded with a sword, and there in the service of someone of his near kinsmen he will practice something of the mechanical art. After he has indulged (his) inclination through a certain time, aided by his friends, he brings forward false evidence, by which he shows, himself to have converted not hundreds only, but myriads of Heretics.*

GIB. *Thus he deceives the blameless Congregation, and extorts for himself the certification of*

Master.

For truly, these men are free in Britain to practice not only mechanical arts, or to exchange merchandise, now the outcome and furious flame of dissensions teaches, what afterwards had long been supposed buried under ashes, at this very time when we are writing these things, breaks out with frightful brightness and violence. But about these things the Guardian God of Kings will have seen, and

---For such things dared

Let him pay out suitable thanks, and grant

The rewards owed.

We show in the meantime, that the books of the Jews by which the Christian religion is assaulted lead to this, which brings great momentum to victory, that we should correctly know our enemy, before we join battle with him. It must be further added to these, the same things bring aid in addition to us in the conflict itself. For indeed, these incautious adversaries, often take up arms, with which they are more wounded, than inflict wounds, and they launch darts, which are of no benefit, which are hurled back against them. Then truly, the strength of that Truth, in the highest degree heavenly, does not allow itself to be openly oppressed, and if it is less able to show its full face, let it at least send forth the fiery sparks of (its) beams. And therefore let it be seen, when it comes to some Saying like a Trumpet Call of the Holy literature, by which our Messiah like a finger thrust forth is made known, how they twist themselves, those corruptors, not interpreters, how many artifices and slanders they contrive, how many distortions and perversions they use, in order to weaken the strength of a prophecy. But the more they labor to befoul the Holy Testimonies with their spit, they shine the more, they avoid the stain. Therefore both their hopeless causes, and exasperated consciences, there is scarcely another more certain argument, how diverse, opinions differing much among themselves, which they contrive around the same place of Scripture,

[p. 95]and fashion from themselves like spiders. Henceforward, to deal with our concerns, and wishing to inquire diligently about those, it suitably puts in order, and from every concern is suitable, that (which was) brought forth of Lactantius' 1.5.Divin.Inst.c.2 from I know not what contemporary Philosopher of his own times, who himself also vomited forth three books against the Christian religion and name: *When he wished to denigrate the logic of the religion against which he was haranguing, he appeared awkward, lying, laughable, for so much as (he was) giving serious counsel about a foreign service, he did not know not only what he was fighting, but even what he was saying.* For which reason Jewish antagonists achieve the same consequence with us, which Lactantius in the words now following remarks that that bad Philosopher achieved: *For, he said, if any of ours have been present, although they were living for the sake of the time, (it is thus in the Lyons edition, which we use: but our Manuscript codex, certainly much better for that last word, has were silent [translator's note: the last phrase would then become "although they were silent for the sake of the time,") they would have had in mind to mock, inasmuch as when they saw a man declaring, himself to be about to enlighten others, when he himself was blind: to lead others away from wandering, when he himself did not know where he should place his feet: (himself) about to instruct others in the truth, not even one glimmer of which he had ever seen: for in fact, although one professing wisdom, he was attempting to bring an end to wisdom.* Therefore, it must be shown to the Jews, how basely they will have given themselves to their Asps(?) (stings?), to their debates, how ignorant they are of the doctrines accepted among Christians, how many falsehoods they have given out. These matters having been brought to their attention, they will begin to waiver, on the contrary

recommendations to the Christian religion will approach, and in turn what was thought out for destruction, will be converted into not only ours, but also the salvation of the Jews. Without doubt, heavenly Providence has always accomplished this, that the gates of hell not only are not able to overcome the Church, but even unwillingly to serve it sometimes, and were forced to furnish an opportunity for that augmentation. Hugo Grotius, a Man of great judgment, a glory to France and our century, observed that about the writings thrown out to the Christians by Porphyrius, and about these through a letter, which is among those 182 in number written to the French, he addressed Nicolaus Fabricius Peirescius, an Aquitanian senator. *I send, Most Noble Man, some things from the books of Porphyrius, brought by the defenders of the Christian faith, from which it is easy to recognize, how many things could be derived for the same use from his books, if we had all of them; those particularly, which although he wrote them against the Christians, he put forth many weapons against himself and his. For the poison, which can be in these books, remedies have been sufficiently prepared, out of so many Apologetic writings of Christians; from those particularly,*

[p. 96] *which Cyrillus wrote against Celsus Origenis, against Julianus. That is why I think it is pertinent to the distinguished public, that these books should be in their hands, who are both willing and able to use (them).* Which, if the great Man has thus considered correctly, and, if it pleases to free the books of Porphyrius from destruction, because for the overcoming by the Christian religion of the old pagans, who perished completely a long time ago, and of whom not a shadow nor a trace can be found anymore in the world, show the arguments: it is by far worth the price, that those *who wish and are able to use (them)* have them written ready at hand, which furnish something for overcoming and destroying the readiest enemies, who wantonly provoke us, and call us out to battle. Beyond this, unless a vain hope sustains me, thus far an edition of the secret Jewish books furnishes that rather fully, so that, even the Jews left to themselves, are forbearing to revile (him) set over (them), and refrain themselves from composing writings of this character. For they all tremble and shudder, when they see all their secrets to come out into the public, and the books, which they have hidden with the greatest caution, and which, lest they should come into the hands of Christians, a stygian [translator's note: i.e., from the Styx, or lower world] dragon watches over with unblinking eyes, it becomes a common duty, and to be read and understood by each man by reason of the versions put out. For, if anything ever, without doubt with great difficulty they acquire versions of these books, and they clearly proclaim themselves to have been published, since such come somehow into the light. Nor does reason forsake them. Since, if only those Hebrew books exist, not only from that circumstance would danger be perceived, assuredly if it is permitted to confess the truth, not to hurt the Jews, but to hurt us, thus now almost uniquely, they cease their use, not ours; when few of the Christians rightly comprehend the writings of the Rabbis, which are destitute of interpretations. The book Nizachon of Lipmannus can serve for an example, which scarcely one or another of the educated Faithful have ever taken up to be looked over by them. Certainly an interpretation is lacking, Schnellian edited fragments of translations separately, have come into the hands of a few, thus by those who consider that it must be placed by them in the second or third (place?) of Hebrew literature, it is not at all read, the masters only in this art, I may say to the author, have dared to dash upon this opportunity. The Jews have seized more advantage from printing, who (things) being sent into the fire, of which they overtook nothing, remarks having been added to ours by B. Hackspanius, they saved the bare text, and they cherished and embraced it as if published by themselves,

[p. 97]thus freed from the labor of writing it out. But, if any book has an interpretation added, there is not the fear, that it may find eager Jewish buyers, for they turn away from such worse than a dog and a snake, especially, if on account of the added version, and, in the order of reading the pages, the Hebrew (pages?) are displayed out of order. For that, in their opinion is a great sin, and a perversion of the nature of things; and since invective cannot be expressed by the noble Hebrew language, therefore if they should see anywhere certain things thus printed, they are disgusted, and hold back from reading. Generally however, the Jews hate all translations of any whatsoever of their books, and grudge us that of the Sacred Literature, it is evident from the words of the Jew Herbanus, which escaped out from him in a Debate with Archbishop Gregentius Tephrensensis, before the King of the Homeritans. ...Greek text... . *Our fathers wrongly translated the books of the people of Israel of their own accord and voluntarily into the Greek language: that from these you zealously and strenuously insisting, blocked up the mouths of us all.* Howsoever it is possible to think up, or contrive, truly nothing in the world, that more vexes, and more offends the Jews, than if their books of secret rites are sent to the people of the Christians: it is possible to happen at once, that this thing may destroy the deepest emotions of some, and as they reckon within themselves, it is not from nothing, because the Christians do not respect, the very hostile books written against them and in the common opinion of the Jews irrefutable, brought into the sunlight in good faith, without any pruning, or change of a single word. Indeed thus, what they must endure, even interpretations added, to make their reading of a mixed authority. Which when they recall them to mind, it is necessary that they begin to be astounded, and by pondering one thing from another, they finally come to this, not so hopeless and dead and buried is the cause of the Christians, as their fellow tribesmen generally think, truly ready defenses certainly exist in the world, to the objections and complaints that are spread about. For no sensible and sober person, a crowd having been summoned by a trumpet, orders his own turpitude and vileness to be recited, by a crier in the forum and at the cross-roads; and it is a great sign of innocence, now to speak, now to act, boldly and spiritedly. From this, the opportunity can arise,

[p. 98]of spreading the truth further, and often from some thing of this type, from a smooth beginning, some Jew is recalled to a good result from incorrigible malice. So greatly, the books of the Jews, for which we seek, if they are produced, can be advantageous for their conversion; that indeed we attend to one thing, which alone concerns us, and to which as if a goal, all our plans, designs, and efforts, uniquely aim. There remains however, that we should reveal our purpose about this task of conversion, and how, happily, and with success, it ought to be handled by Christians. And here indeed that must be warned in the beginning, that those men are not directly aided completely enough, by our books, which are written for that purpose, that the Jews may be led into the right path. For, if they are published in Latin, they can be read by no one, because scarcely anyone anywhere of the races of the Jews is to be found, who is imbued with the knowledge of that language. Unless perhaps certain ones must be excepted (who) come professing medicine, but, these themselves usually learn that idiom exceedingly poorly, and they consider themselves very skilled, if they are able a little to understand the translations from the latin tongue of one book or another about caring for the health, about others (books?) they are not all concerned. There is almost the same result for books which are prepared in the German language against the Jews, for not even this vernacular, are Jews living in Germany, able to read or write in its own alphabet, truly they commonly write down (things in) German with Hebrew characters. Therefore to give Latin and German books, to our Jews for reading, is to offer closed books to them, and sealed up with a diamond seal. Whence they do not act justly, who defame

the Jews publicly with this argument, and urge that they should be driven from their homes (temples?), because against so many and such great demonstrations prepared by Christian Theologians, of the errors, with which their religion suffers, they still exhibit an obstinate mind, and they remain fixed in the old mire. Indeed it is certain, those careful studies have not reached their hands, nor if they should reach (there), would they be of any good. It is however perhaps possible to confute with some success, Italian, Spanish, and Belgian Jews, in the languages of the regions, whence they derive their origin, since they converse about these things not otherwise than the Christians, but indeed all those living elsewhere, with books purely Hebrew. Although I have not conceded too much to them. Without doubt things are so put together in nature, that one scarcely assents to the reading of books, which he thinks to have been composed for his injury,

[p. 99]or if he should do that, the liver with surly choler, employs the mind with prejudices against the swellings. Then truly most things which we Christians write in this argument, of Philosophy and the art of reasoning, and of both sacred also and profane history at least, require moreover in the reader some very accurate knowledge of the New Testament. Of all of which things since Jews are wholly ignorant, the better the plans by which they are fought, so much the less do they follow the requirements of them, and call to mind the force of a logical inference. However let it be as far as possible from me, that I should reject their works, which vindicate the truth of the Christian religion against the Jewish calumnies. But rather I ardently praise these undertakings, and for continuing them, through the bowels of the compassion of our God, I earnestly again and again encourage and beseech those, whose breast he infuses copiously and abundantly, with ...Greek word... of the Holy Spirit for fighting his wars. Just as are the particular functions of the Centurions and Commanders in this task, so it is necessary that we call others to this also, who may follow their lead and commands, who may stand on guard, who may harass the enemy with skirmishes, or supply arms, or supplies. Certainly, it is very likely happening, that our affairs are about to happen favorably, if we enter into this path. The task in the beginning is, that Philologists experienced in Rabbinical and Talmudic literature, act as scouts, that they examine thoroughly all the fortresses of the Jews, search out carefully their approaches and paths, search into with lighted torches their projects and policies, and in fact lay them bare. This may be done, if they translate into the latin language the books of the Jews of whatever type finally they have been, and everywhere the necessity, that they make plain with notes and commentaries, and do this as a public duty. For certainly Theologians will win from these writings exalted things which are useful to them and to the Christian State, and they will convert these things to their own use; let them seize the loathesome, the discordant, and the unspeakable things, and let them show their atrociousness, that they may disprove completely their errors. Here moreover we demand the document, in which (are) the most carefully contrived plans of theirs for the Christian faith, and the arguments in brass, that they should endure with the immortality of the Church. In reading these books, and establishing them firmly in the mind, it is necessary that all Christians to whom charity is nearest the heart, and those beginning who deliver themselves to those guides to the mysteries, be careful, especially in fact those

[p. 100]with whom Jews abide, that however often they fall in with those men, that they recollect, inject those doubts about the infelicitousness, and very perverse opinions in which they occupy themselves, and courteously point out the royal road of truth. For, if there is any hope of leading the Jews to a sound mind, it will above all happen with the benefit of a live voice, which, as B. Hieronymus in praef. generali says: *It has hidden energy, and poured into the ears of the*

pupil from the mouth of learned, sounds more strongly. From friendly speech alone, are the important items of our reasoning able to be set forth well enough, and the difficulties to be lifted, which impede, by which they are perceived less correctly by the Jews. Concerning, moreover, the sense and meaning of the reasoning, it appears after, that the same things must be repeated thereafter, must be insisted upon, must be impressed, by frequent, continual, and abundant conversations. For somewhat more force and weight is achieved by a longer treatment from day to day, and indeed like iron to the body, is speech to the mind, not by a blow more than by lapse of time is it impressed. Because truly, thus rightly Plinus the Younger thought in a certain letter to his Grandson, these things especially, *they sit most deeply in the mind, which the delivery, the expression of the face, the mien, the movement even of the speaker, affix:* Thus it is to the highest degree necessary to arrange Assemblies also public for converting the Jews. And here already with my mind and body humbly lowered and upon my knees, my speech turns itself to You, PRINCES, AND CHRISTIAN MAGISTRATES. Where through everything sacred, through You, and the Tutelary guardians of Your domains and of the State, I implore and beseech You, that that pity (which is) so small for the Jews, of whom the Judge of the world has made You the masters, may touch You, and that you may provide for those of the heralds who teach them the blessed doctrines of the Christian religion. This (is the duty) of Princes, this of the Magistrate, themselves to stand before ...Greek words..., or to imitate the duties of good shepherds. Certainly, indeed shepherds take care, that an animal which (has been) made sick, does not infect the whole flock; but not thus however do they abandon it to the wolf; they do not drive (it) into the desert without them, or throw it down into great danger. They seek out wholesome grass, they pour in medicine, they apply poultices, and as far as it can be done, they desire to heal. Likewise it is proper for you to act concerning the Jews, who for a long while are spending (their) life quietly and peacefully, nor are they a harm to You, (but if this should not be so, Your justice and laws will be at hand for You) they extend to your care, they must not be disregarded

[P. 101]like dead dogs, or dispatched to the Garamantes [translator's note: the Garamantes, a powerful tribe in the interior of Africa] or to India. Permit one well-disposed, that I should recite to You, the words of Cujacius well versed in the law from lib.7.Observ.c.30, the opinions of which man you admit, and follow, so many times into Your august councils, into the court, and trials. *Augustus in the works of Philo expresses in his edicts, himself to thus allow, the gatherings and assemblies of the Jews, (The Synedria a certain law of the Book calls (them), which word also the learned men of the Jews use in their books), because they are not before all else (marked with) excessive drinking and intoxication, and thus are not fosterers of dissensions, but of sobriety of debate, and of uprightness, with the greatest enthusiasm of the mind of men embracing every kind of virtue. And so today not only are their gatherings dissolved, but they are cast out even and deprived of citizenship clearly not justly, whom the ancient church of the Christians did not reject, whom God Most Good Most Great will bring forth to glory in the remaining last days, nor in fact does he call back his gifts.* Truly how the meetings ought to be prepared which are aimed at the Jews, and by what plan they they must be carried out, Pope Gregorius XIII very wisely defined, and most assuredly, if anything ever was, *ex cathedra* [translator's note: *ex cathedra*, i.e., infallibly]. For it is not possible with greater care circumspection and prudence for another form of command about this task to be conceived, than that is found to be, which was promulgated by him in the fourth year above the eightieth of the former century. For which reason I display it, so that, as it merits, it can serve as an example. *The Holy mother Church, whose head Christ is, spreading widely to all its innate charity, never ceases to pity with pious affection the special remainders of the people of God, of the ancient*

Israelitish race, and is deeply saddened that the one time nation of Jews rich in special services and favors, whose was the adoption of sons, the glory, testament, law giving, allegiance and promises, whence even Christ our Savior was worthy to be born in the flesh, scattered already for so many centuries through divers regions of the world, and in the manner of a contagious flock, wandering wretchedly through roadless and waterless (regions), deprived of the word of God, perishing from thirst of the water of refreshment, and driven out far from not only the earthly, upon which the Lord wept, but what is more serious, from the heavenly also Jerusalem, unless Christ, whom they refused, is acknowledged. By which compassion and grieving we also are moved not lightly, and we are always from day to day devising something, from which it may be provided more advantageously for their conversion and salvation, and for them that they may be able God willing to arrive at the path of understanding, which they shut off for themselves. Wherefore meditating these things with troubled mind, and adhering to the foot-steps of Pope Nicolaus V of happy memory and of several of our predecessor Roman Pontiffs, we order by the present general constitution, all Patriarchs, Archbishops, Bishops, and other Prelates of the Churches, even those possessed of the honor of the office of Cardinal, that each in their own states, lands and places, in which some number of Jews adequate,

[p. 102]*that it should constitute a Synagogue, dwells, that they [translator's note: i.e., that the aforementioned Patriarchs, Archbishops, etc.] should take care for the Sabbath, or other set day whatever of the week, in a place prescribed for the Jews themselves, not however Holy, nor where sacred rites are accustomed to be carried out, having been called together, by some Master of Theology, or other suitable person selected by them, with suitable pay to him from an assessment of the Jews themselves, or at other times, according as it will seem most convenient to them, experienced in the Hebrew language (if it will be able to be done), sermons or readings to be held, in which the Writings of the Old Testament, namely of Moses, and of the Prophets, truly chiefly, which are read on that Sabbath, or have been read in their Synagogues, next to however the interpretations of the Holy Fathers, and the true understanding of the Catholic Church, so that in them will be argued the truth of the Christian faith, the certain advent and incarnation of of the Son of God, his birth, life, miracles, suffering, death, burial, descent into hell, resurrection, ascension into heaven, his Gospel preached in the entire world through his Apostles, and other saints, innumerable and shining virtues, confirmed by the glory of reknowned miracles, his true and spiritual kingdom, the impious cult of idols destroyed, the calling of the tribes, the permanent devastation not only of Jerusalem and the land of these same Jews, but also the destruction everywhere of their lands, and the captivity, and other doctrines and clauses of the same argument, from the Law and from the Prophets, and besides the long awaited and without response advent of the Messiah of the Jews, and the expectation of his reign in the flesh, their vain hope, which often, indeed verily has deceived them daily, of the promise of (his) return to the earth, and the restoration of the third temple, and finally the many and various errors and heresies of theirs, in which they wretchedly immerse themselves, because they have been unwilling to acknowledge Christ the Lord coming in the flesh, the false interpretation of the Sacred Scriptures given out through their Rabbis, whose letter and meaning they have corrupted and distorted, distorting with fables, lies, and various artifices and methods, and up to now they do not cease to corrupt and distort, and all other things which are able to convert them to knowledge of the faith, to the correction of their own errors, and to the conventional faith, and may they act prudently by reason of the place, time, and argument taken up, with true, and taken from the sacred writings, explanations, with no disparagement or irascibility, but with great love and moderation, they may try to open to them the light of truth. To whom they ought to teach*

ordinary Sermons and Readings, we wish each individually and all Jews of both sexes, from twelve years and above, who are not impeded by weakness and other legitimate cause, living in the state and places, as is preferred, or coming from elsewhere, even if they may not have an abode therein, to thus come together from thereabouts, at least a third part of them, and never less, should always be present. Which, if they have neglected to do, commerce with the faithful having been forbidden, and imposing other punishments by the judgment of the supervisor according to the extent of the obstinacy, until they have given satisfaction, becomingly, (and) are driven together in a body to hear those sermons. If anyone truly from the number of the Faithful should have been thus unmindful of salvation, either his own, or of his neighbor, about which it has been ordered to each one,

[p. 103]who has led them directly or indirectly from the salutary sermons of this type or the readings, or has impeded, or has striven in any manner whatever, may there be bound fast to him himself the judgment of excommunication, and may proceedings go forward expressly against him for other punishments according to the judgment of the supervisor. Henceforward we ask the Emperor, Kings, and all Princes, and also States, Magistrates, and Lords, temporal and secular, and we beseech the Lord, that they furnish their aid in the (tasks) mentioned to Patriarchs, Archbishops, Bishops, and the other mentioned Supervisors, and to their Vicars and Ministers, (who) will have a most ample reward from omnipotent God in the greatest tabernacles of eternal glory. PRINCES, AND MAGISTRATES, have compassion for the miserable Jews, or rather, to the eternal God, whose delegated places you hold on earth, and whom you wish earnestly to have pleased always, You are not able to offer a more welcome sacrifice, than if to his temples, altars, and seats [translator's note: pulvinar, a couch or seat of the gods] you bring in souls redeemed from death, and imbued with the true knowledge of him. Thus he in turn may grant to You in abundance a fortunate life, an untroubled rule, safe homes, strong armies, faithful ministers, upright peoples, peaceful states, and whatever are Your wishes, and once (your) period of living is completed, ascending triumphantly with the leaders into the heavenly Capitol, he may place beautiful crowns, shining more than the glittering stars, IN CONSIDERATION OF THESE SAVED MEN.

You however, MEN and THEOLOGIANS, take up willingly and gladly, the books, which I commend to you and commit to the faith, that you may use them successfully to the profit of the Christian religion. I have set forth enough, by what and for how many reasons, of sharing with you these unspeakable writings, we have been alarmed, and you hold everything. For indeed, I have done nothing unadvisedly and rashly, but before everything, I considered within myself the reasons, if I should consult those wiser than me, or if it was allowed to me to dare and to begin the publication of such books. Furthermore, I decided with true reasoning, things which my mind, and the expert understanding of human affairs of other divines [i.e., religious officials], have suggested to me, that it is not only proper, to thrust these things forward into the light, truly even me to be tightly held to doing this. Because if the assertion, by which they endeavor to persuade, of more recent Moralists is worthy of faith, that the Church, when it forbids to read the books of Heretics under the penalty of excommunication, by no means embraced those men in this prohibition, who give these books to others for reading; it was not completely worked out. It is true, there are authors of new doctrines, not yet of this authoritativeness, that anyone with them may safely bear up to shine in the darkness. Other arguments were necessary, for quieting my conscience, and putting it past the fear, that I should seem to have given to any man a reason for offense, except necessity.

[p. 104] This added to the remaining causes of confirmations, this finally, which even alone would have sufficed, of whatever books which I was about to publish, others long since to have held Fragments before the public, as I will point in their proper places; and nothing blasphemous is to be found in these writings, or anything said injurious to the rites of Christians, which six hundred have not charged before us, and have charged against the Jews. Since truly these on the contrary, deny resolutely such things, and cry aloud these to have been fabricated gratuitously by Christians, an opportunity will be given of confounding them, and checking their wicked and lying tongue. This my intention, as soon as to be made good [translator's note: i.e., as soon as it is made good], and I shall have understood something to be brought together for advancing the glory of the Divine Name, I will soon publish a second volume of hidden books, indeed a third also, which will contain certain more pleasant things. As for the rest, I have used every precaution, that could be adopted in this task. Certainly, I have changed the order of pages, and I have placed the end of books there, where the Hebrews place the beginning [translator's note: apparently referring to the practice for books in Hebrew, which, like traditional Japanese books also, are to be written and read beginning with what would be the end of the book for the usual European reader.] so that I should drive them away from reading. I have added faithful translations, so that they can be understood, and are useful also for Candidates of Theology in the Academies, for stretching out the strength of their wit in examining their pieces, and selecting for themselves material for Debates. Finally, I personally have put together an example of a severe and fierce Judgment, by which, are touched upon, because they are usually the most serious, the controversies which come between us with the Jews, and the truth of the Christian religion is asserted manfully, what is said against one book, it is possible to apply against all the rest, and at least to break to pieces with our wedges, the more powerful knots worthy of an avenger. With this of Cato, a just Judge of things, all will be content, as I hope, and strive for by all these prayers, until You, VENERABLE THEOLOGIANS, bring forth better and more accurate. For it is now your (responsibility) *to take to yourself the whole armor of God, so that you may be able to stand in the way at an adverse time, and to stand with everything ready. Stand therefore with loins compassed round with truth, and having put on the breast-plate of righteousness. With feet furnished with shoes by the preparation of the peace of the Gospel. Above everything taking up the shield of the faith, with which you are able to extinguish all THE FIERY DARTS OF SATAN. Even now take the helmet of salvation, and the sword of the Spirit, that is the Word of God. With every prayer and appeal, praying all the time through the Spirit, and keeping watch over the thing itself, with all perseverance and and with supplication. Peace to Brothers, and charity with faith, from God the Father, and (our) Lord Jesus Christ. GRACE WITH ALL WHO LOVE OUR LORD JESUS CHRIST IN INCORRUPTIBILITY. AMEN.*

[Translator's Note: Here ends the Introduction to Wagenseil's book "THE FIERY DARTS OF SATAN."